

# THE PACIFIC

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Volume L.

SAN FRANCISCO, APRIL 18, 1901.

Number 16.

## Abide with Me.

**A**BIDE with me, I need Thee every day  
To lead me on through all the weary way.  
When storms surround, and only clouds I see,  
Lord, be my comfort and abide with me.

But with me, Lord, where'er my path may lead,  
Fulfill Thy word, supply my every need;  
Help me to live each day more close to Thee,  
And, O dear Lord, I pray, abide with me!

Abide with me, my Lord, and when at last  
This earth and all its weary cares are past,  
I'll pray no more that thou abide with me,  
For then, at last, I shall abide with Thee!

—Emma G. Dietrich.



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If afar from them you roam.  
Let them know you love them still,  
Journey wheresoe'er you will.

"Loving words will oft impart  
Comfort to the weary heart.  
Envelopes will sometimes hold  
Letters worth their weight in gold."

He who planted the germs of  
pity in the human heart must have  
meant to leave the root of sorrow  
in human life.—Martineau.

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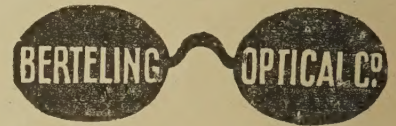
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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . . without partiality and without hypocrisy."*

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, April 18, 1901.

## My Hope.

My own hope is, a sun will pierce  
The thickest cloud earth ever stretched,  
That after last returns the first;  
That which began best can't end worst,  
Nor what God blest once prove accurst.



—Robert Browning.

While looking over some old note books a few days ago the Rev. Dr. Willey came across the following words written by him in 1849: "If God by his sovereign power subdues the hearts of this people in California to himself, crazed as they are with the love of gold as no other people have ever been, tempted with the appetite for drink, gambling and accompanying vices, it will be a triumph of grace such as the world has never yet seen." After reading the editorial in last week's Pacific on "Pioneer Days," Dr. Willey sent us this with the following note: "This may seem extravagant; but I felt that way." The careful reader of our article on "Pioneer Days" doubtless noticed that it was the aim to show therein how the heaven of the Christian religion in its working had saved California, building up gradually on these shores those conditions which made it possible for California to take her place as an integral part of a civilization destined for a great influence on the world's future. There is, perhaps, an exaggeration in this note from 1849. There have been triumphs of grace just as great as this one, but none greater; and the words emphasize the conditions here in early years. Without the Church and the Christian home those conditions would not have been changed. As this beloved brother whom we have quoted read the editorial setting forth those conditions, he said: "It is true to the reality. I had forgotten it in many of its worst details, but this brings it up in all its awfulness." Coming up out of such untoward conditions, this great commonwealth along by the Pacific sea ought to show her gratitude by rearing here in all their strength those institutions which make for righteousness. Out from our Golden Gate to the lands across the sea should be made to go those influences that will speedily make the Savior of the world the dominant power where now sin sits enthroned. Here in the homeland the loving Christ should be given fuller entrance into the heart of every one of his disciples in order that the day may be hastened when he shall be regnant everywhere. All history shows that, apart from him, the trend is always downward, and that never has there been upon the earth a life that was not restless till it rested in him.

"For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." These words from an ancient book came to mind as the present writer was thinking recently of the flocking of new-comers in Western towns and cities to the already well-filled churches, to the neglect of those really needing their attendance and service. This is done on the part of so many professing Christians with so little trouble of conscience that it would seem as if they found their warrant for so doing in some such passage of Scripture as this. Certainly those most influential churches have something, and they are all the time receiving more abundance. But do these little churches, often in great danger of losing all that they have, do these have nothing—nothing that is worth the seeking? We believe that there would be found by many a person a joy to which they are now strangers if they would cast their lot as Christian workers where they are the most needed, and not where, in their short-sightedness, it seems as if there would be for them the most satisfaction. They who please not themselves are the ones who get the most out of life. According to the legend it was the monk who went from his chamber, when it was brightened by the glorious splendor of the blessed Master, to feed the needy at the convent gate, to whom came such words of approval as fall upon the ears of none but God's most beloved. In deep distress and hesitation as that splendor shone within his chamber he questioned, Should he go, or should he stay? But when a voice, audible and clear, seemed sounding in his ear—

"Do thy duty; that is best;  
Leave unto thy Lord the rest!"—

Straightway he on his errand went. As he ministered there at the convent gate a voice seemed to be saying—

"Whatsoever thing thou doest  
To the least of mine and lowest,  
That thou doest unto me!"

And yet, as he, returning, neared his chamber door, it was with awe-struck feeling that he saw the blessed Vision standing—

"As he left it there before,  
When the convent bell appalling,  
From its belfry calling, calling,  
Summoned him to feed the poor.  
Through the long hour intervening  
It had waited his return,  
And he felt his bosom burn,  
Comprehending all the meaning,  
When the blessed vision said,  
'Hadst thou stayed, I must have fled.'"



Not less than fifteen hundred persons listened last Sunday evening in the First Congregational church of Oakland to the address of the Rev. C. R. Brown on "Abraham Lincoln—the Greatest Man of the Nineteenth Century." Perhaps some critic may say that fifteen hundred people would not have been present if he had announced that he would speak on "Jesus of Nazareth." And some other critic, assuming the correctness of this assertion, may say that this indicates that interest in the Man of Nazareth and in the message of the gospel is on the wane. But not so. The conclusion does not follow. Men and women are interested in hearing about Abraham Lincoln because in his life were exemplified the teachings and the life-giving principles of him who spake as never man has spoken. Jesus Christ came to strike the shackles of sin from every bondman. Abraham Lincoln was sent of God to strike the shackles from the black bondmen in America and to place this nation where, untrammelled by slavery, it could go on to its grand mission among the nations of the world. He knew, as God knew, that it could not exist half slave, half free; and that the greatness of any nation on this continent depended on the going of the Father of Waters unvexed to the sea. When the opportune time came Lincoln issued the emancipation proclamation; soon then the tide of war turned in favor of the North, and later at Appomattox it was settled that the Union should exist, but no longer with the blight of slavery. For that work God had Abraham Lincoln in training long time. He himself knew what he would do if ever he should have opportunity when as a young man he saw the horrors of the slave trade in the market at New Orleans and uttered the significant words: "If God ever gives me a chance I will strike slavery a hard blow." The blow was struck finally. Lincoln did not survive the striking of the blow. But as the Great Emancipator and as the leader of the American people during the years of their greatest trial, he will stand ever among the foremost of the world's great men. With good reason may the clergy on the anniversaries of his birth and death dwell upon his life and draw lessons therefrom.

#### Raising Church Debts.

Church debts are always detrimental. Often they cripple churches so greatly that they drag out a miserable existence. It is best to get rid of them, whenever and wherever they exist, as soon as possible. But in the effort to get rid of them, frequently considerable damage is done. This is true both as to mortgage indebtedness and those annual deficits which occur in so many churches. It is difficult to adopt in every instance the best method, but care should be given to this end. One who was present at the time when the money was pledged for the mortgage indebtedness on the First Congregational church of this city contrasted that effort favorably with one made some years ago by a famous church debt raiser. At that time she felt as if she must leave the room. But on this recent occasion so judiciously was the matter presented that no sense of propriety was shocked.

Happy, however, the church that has no harassing debt and no annual deficit! "I wish I had not united with the church," said a sensitive woman who a few weeks after her entrance into the fellowship heard the annual deficit woes rehearsed at length in the Sunday morning service.

It does not seem possible to keep these financial troubles out of these sanctuary services, but we believe a note of warning just now may not be amiss. There are in almost every church persons who are not doing their duty in the matter of the financial support of the Church; and there are others who are doing all that they are able to do, and yet others more than they are able to do. These latter are the sensitive ones—the only persons, at least, whose feelings need be considered. It never really harms a church to stir the feelings of persons who are not doing their duty; and as for such persons themselves, it is well that they be brought to realize their shortcomings, even though it be in unpleasant ways. And it seems that there are many such. Not long ago a leading minister in the Church of the Disciples wrote in one of the Church papers that he would like to have a letter from every minister of his denomination in the United States a majority of whose people contributed with any reasonable regularity to the support of the Church. He gave it as his opinion that his mail would not be largely increased even though all such should communicate with him. Sometimes, to reach these delinquents, churches resort to all kinds of roundabout ways in the securing of funds. Some of them will donate provisions for a church dinner when they will not give money. Accordingly, the church dinner, from which there is often realized less than the actual cost of the donations, not taking into account the hard work that is done by the women of the church in preparing and serving it! Then, too, it is well known that some of these sinning church members will extract a small amount from their pocket-books under the stress of a public appeal, for appearance's sake, if for no other reason. Further, churches find it so much easier to make public appeals than to present the needs privately. Accordingly, a method distasteful, damaging in many respects, and believed by not a few to be less successful than others that might be adopted, is general among the churches.

#### The Influence of the Risen Christ.

On that day when their Master was taken from them and nailed to the cruel cross on Calvary, hope died in the hearts of his disciples. They had trusted that it was he who should redeem Israel; but he had died without the redemption for which they had been looking, and although they loved him still, hope had died with him.

But in a short time thereafter those despairing, hopeless disciples went forth with marvelous courage to lay the foundations of the Church of Christ upon the earth. It was then that the world witnessed a consecration and a service theretofore unknown. Before the close of the century nearly all of the apostles had given their lives a



sacrifice to his cause, and his kingdom was everywhere gaining adherents. Through the heroic work of the Apostle Paul the gospel had been proclaimed in the very shadow of the imperial palace at Rome, and through his influence upon the soldiery and others going out from the golden milestone had gone out to the very ends of the earth. It was a message for which hearts had long been waiting, and it laid hold of others with as great power as it had exercised over those who had been his intimate associates for nearly three years and who had had indubitable proof of his death and resurrection. Men and women enthroned him as king because it was borne in upon them with irresistible conviction that he *was* a king—the King of kings. At the burning stake one of those first century disciples, the aged Polycarp, when they urged him to blaspheme the Christ and be saved from martyrdom, answered: "Eighty and six years have I served him, and he has done me no evil; how can I blaspheme my King and my Redeemer!"

In persecution after persecution all the might of the great Roman empire was finally arrayed against the Christian religion for its destruction, and yet, in less than three hundred years after the life of its founder had gone out on Calvary, it had ascended the throne of the Caesars in the recognition of it by Constantine as the religion of the empire.

It has been said by the author of "God in His World," that Christ was lifted up to a fresh crucifixion on Constantine's banner and his religion degraded by that official recognition. Nevertheless, though it rested for centuries under the incubus of imperial and papal alliances, it became thereby possible for men to profess it and to live it in peace, and to send it on down the centuries with ever-widening influence in hearts and lives.

In every age the Christian Church has had its heroic souls, men of whom the world was not worthy, who have honored him who redeemed them, and by their lives made this sin-cursed earth to move up more into the sunlight of God's truth. Never has Christ been without witnesses, and here and there, as the centuries have rolled on, some have so witnessed for him as to mark epochs in the world's history. Martin Luther, nailing his theses on the church at Wittenberg, and answering later to the call of a corrupt church to recant, "I can not and I will not retract; here I stand; I can do nothing other; may God help me," so witnessed to the influence of the ever-living Christ.

David Livingstone, pressing far into the wilds of the great Dark Continent, that a way might be opened up for Christianity and civilization, thus witnessed to the influence of the risen and living Christ. Only the constraining love of him who said, "Go ye and disciple all nations," could have led him in that hour when Stanley, having found him, was about to start on his long return journey, to turn his face resolutely toward the deeper recesses of that great wilderness, and to toil on until his heart should cease to beat, and find rest in the soil of the land to which he had consecrated himself.

The home missionary in a little California town who

said recently, in an after-dinner speech, that he wanted to go into the foreign work but was not accepted because he could not meet the health requirements, but who is living with the hope that at least two of his children will some time enter that work, witnessed to the never-waning influence of the Christ—an influence which is today sending men and women forth everywhere on errands of love that are making this old world to swing steadily up into the abundant life.

It requires only a careful study of history to discern that the world is ever growing better. There is more of the spirit of the Christ in the world today than there was five hundred years ago; more now than there was an hundred years ago, and more than there was twenty-five years ago. His spirit is permeating all life and is moulding every institution of worth.

It was the custom of an old Welsh peasant, morning after morning for many years, to open his window as soon as he was awake in the early dawn and look out toward the rising of the sun to see if the Christ were coming. It was never given unto the peasant to see him coming in person with those morning sun-gleams; nor is it likely that it will ever be given unto any of us thus to see his coming. But athwart the open sky of the centuries he moves ever on his triumphal journey, subduing the world to himself. So plainly is his majestic figure projected along the years that no eye that is not stubbornly, willfully blind, can miss the vision of him. We let the mind go back to Bethlehem and Calvary, to the early events on the hills and in the valleys of Palestine, to the changes wrought during the passing centuries, to great moral miracles of more recent years in the transformations being wrought in individual and national life all around us, and adding the testimony of personal experience as followers of the Man of Nazareth, we say: "I believe in Jesus Christ, who suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose from the dead. I believe in the forgiveness of sins, and in the life everlasting."

Whenever this "I believe" is the affirmation of a manhood or womanhood unwaveringly responding to the Master's call, it is a paean of victory.

#### Words of Appreciation and Encouragement.

Not infrequently readers of The Pacific, when sending renewals of their subscriptions take occasion to write their appreciation of the paper. During the last year many such letters have come to the editor's desk, and they have been an encouragement in the work. Not for a long time have any of these pleasant words found their way into print. We give a few in this connection so that if there are any persons inclined to undervalue The Pacific as an influence in our Coast Congregationalism they may turn from the error of their ways. This from a Southern California pastor: "I have taken The Pacific ever since I came to California in 1868. It is an old and dear friend. It has so improved of late that now I value it more highly than ever. Would that it were taken and read as it should be by every Congregational family on the Coast."



A lady member of a Northern California church writes: "I am always ready to say a good word for The Pacific. We have taken it ever since we became acquainted with Rev. S. V. Blakeslee in 1856. He organized our church here and was our first pastor. His memory is held in loving remembrance by many here who knew him. We were always grateful to him for introducing The Pacific to us. It is doing a good work, and we hope it will continue."

From Honolulu comes the following from another lady: "I cannot let my husband send his business letter to you without a personal word of our appreciation of The Pacific. A year's subscription was a gift to us from one of the large-hearted Castle family and we have come to prize it highly. We came from Massachusetts, and have few acquaintances on the Pacific Coast, so much that is local and personal is lost to us; but we do enjoy the crisp editorials, the helpful contributed articles, the wise selections for the cover, and the general high tone of the paper. It ought to succeed financially, too, for it is well worth the hearty support of the Congregationlists of the Coast."

Such is the testimony on every hand. The Pacific is highly prized by thousands of Pacific Coast Congregationlists, but it ought to be read and prized by thousands more. It is not doing the good that it should do, for the reason that it goes into too few homes. He who will solve the problem of placing it in a thousand or fifteen hundred more homes will do the cause of Christianity a great good. Please, now, dear, well-intentioned friend, don't come forward with the suggestion that the subscription price be reduced to one dollar. Anything else but that. Unless the paper were heavily endowed, the adoption of such a plan would kill it in six months' time. If there were money for the hiring of the right man to go among the churches The Pacific could be placed where its influence for good would be greatly augmented.

### Concerning Major D. W. Whittle.

By E. E. P. Abbott.

The death of this rare character recalls to many of us some of the most precious experiences of our lives. Mr. Burr gave us his recollections in your last issue. At the risk of seeming exaggeration I wish to add my own impressions.

No one with whom I have come personally in contact gave me quite the same realization of the reality of the Christian faith. He was possessed of a marked personality from the start. With a dignifying self-respect, a man of strong and manly traits, he was calculated to lead men on a broad gauge. His reigion helped him to emphasize all those noble characteristics and at the same time to efface himself; his natural pride gave place to humility and a docility which had in them no touch of weakness.

He came to Cedar Rapids, Iowa, in 1884. Some of the churches had been unfortunate in the kind of evangelists who had labored among them. Mr. Whittle very soon compelled the whole city to respect the man and his cause. He had an intense "seeking and searching love" for souls. Had he been an old resident he could not have felt more interest in individuals. The burden was never lifted. We would return late from the meeting and sit up till after midnight. But he was the same at home as in public. Not severe nor dictatorial nor egotistic. At the close of the meetings he positively forbade that any collection should be taken. Here he was unjust to himself and to us.

A friend of mine who was with him during a series of

meetings he was holding in a Kansas town, before he had become famous or had altogether given up his business engagements, said that he occupied the same room one night with the major. Long before daylight he awoke and discovered that his friend had arisen and was upon his knees weeping like a child and yet like a strong man.

I was impressed with one characteristic not ever so marked in any public speaker whom I had heard as often. It was his extreme reticence in speaking of himself or his work. If we would draw him out and he did allude to his work, it was always to make of no consequence his part in it. His hymns, so thoroughly gospel, were signed "El Nathan"—seldom "D. W. W." I do not believe that he suffered his own left hand to know what his right hand had done. Yet it was he who took Dr. A. T. Pierson by the hand as he was leaving his house in Detroit and said, "The Lord would like to make more use of you in this service." And it was this simple but brave admonition that did much to bring an ambitious minister, settled over an aristocratic church, into a new life of consecration and service. So his influence over his yoke-fellow, Mr. Bliss, was most evident. He would not sit down at the table with a family without finding occasion before he departed, if it were possible, of grasping the hand of every member and saying a word about what was dearest to him. He casually met at our house a young man just graduated from Yale, and greatly interested in athletic sports. The young man admitted to his mother, "I cannot meet that man often without becoming a Christian." Though it was difficult to draw him out in regard to himself, yet, if challenged, he would not hesitate to say where he had procured his oil. Speaking of his enlistment into the army, he said he was in an express office in Chicago when there came a letter from a friend urging him to enlist in his company. There were many interruptions while he seriously considered his duty. But he decided the question then and there. And it was in the same office and under similar circumstances that he decided to give himself to his Master. A letter was the occasion again, and there were even more interruptions than before. But he found time to step into an adjoining room and kneel down and commit himself. He seldom spoke to a company but he emphasized in some way the duty of self-commitment, without any regard to feeling. Perhaps he did not take enough feeling; but he was right when he sang, "Let the feelings come as they will; keep right on believing." Faith was to him largely an act of the will.

I never came to accept his ideas as to millenarianism; but I have never doubted his word that it had given to him a new Bible and a strong motive in his great work. The title of his little book, "Life, Warfare and Victory," has a special significance as we review this brave career and estimate it as a whole. It has been a stern conflict, but not with carnal weapons; not a sad life, but all the way a glorious one. We, in this south country, have within the past four years learned something of the meaning of the text, "Going through the valley of Baca they make it a well." They turn defeat into victory.

I seldom hear of Paradise but I think of him. He once said that in childhood he lived near the Connecticut under Mr. Holyoke. It was a beautiful spot; but through some misfortune the place passed out of his father's hands. The boys had early promised that if they grew up and prospered they would buy back the old place and it would be Paradise indeed if they could all return at least once every year and visit the old home and the people. They were indeed able to recover the home; but twelve months had not passed before both mother and father had been called home. "And then," said Mr. Whit-



tle, "I came to understand that there can be no real Paradise on this side." I love to think of this grand veteran who fought bravely in both armies, who never thought of himself, but what he could do and how he could conquer. He is now at rest. And "My Redeemer, My Redeemer," is still his one theme. We love to think of Moody and Bliss and Whittle together again.

### Morning.

Rev. W. C. Merrill.

It is always morning somewhere.

The dawn is universal. Horizons differ. Some seem to stretch away almost into infinity; some close in upon one with lofty barriers until the sun in rising seems to overleap them with a bound and the morning and the day are one. But everywhere is an horizon and in due season its orient is penciled with darts of light, the promise of a coming dawn.

Certainly this is true in the material realm. The navigator sails on and on, around him a watery waste. A bush floats past him as he sails which home is not upon the deep. A bird settles upon the maintop, whose nesting place is on God's fruitful earth.

The sailor sleeps with quickening pulses. He feels a mysterious presence. There is whispering of unknown voices. The air is redolent of spicy odors.

The heavens tell secrets that it was not lawful for man to utter. The night passes and a new world is spread out to the wondering gaze of man. It is morning to the great discoverer.

The astronomer sweeps the heavens with his glass and calculates the movements of stars and suns. He draws curves, constructs angles. He multiplies figures and calculates movements, distances. He predicts the coming of comets, the conjunction of planets. Presently his eyes open a little. He recasts his figures, readjusts his diagrams. He has a wonderful system; but for some things he cannot account. There are disturbances that ought not to be. He knows many facts and their laws; but these variations do not conform. Every known influence he measures and still the planets move in wavering orbits, incongruous to all known influences. But his eye kindles at last and the unknown influences he measures, systematizes. A few more figures, a little further calculation, the telescope is directed into space, the unseen agitator comes slowly into the field of vision, and a new planet dawns on human science. It is morning among the stars.

In the realm of Intellect it is always morning somewhere. The dawn of intelligence is universal. The night of ignorance is full of terrors to them who cannot sleep or dare not. But to the patient watcher, in due season, the morning cometh and the shadows flee away. This, not in an instant; for to most of us the horizon is a very distant one. There will come to the listening soul the sensation of the hush that precedes the dawn. The strange, wierd voices of the night will be silenced. There will come a strange feeling of expectancy. There will possess the soul that sense of awe which precedes the coming of a lordly and majestic presence. Upon the far horizon there will be a faint commotion. From the quiver of day will come innumerable arrows of light and anon a new fact has arisen upon the mind and for that soul it is morning.

In the realm of spiritual truth it is always morning somewhere. Some rude and uncouth Socrates puts his ear to the great heart of God and hears beatings and feels pulsings that set him henceforth a man apart from the sensual crowd of pleasure seekers, fortune hunters, specious sophists, human calculators. The heart of that

old pagan world is set on earth and earthly things. Olympus claims his homage; but high above Olympus there is a rustling of pinions for which the Grecian Mount does not account. Around that mighty spirit there hover unseen presences, murmur mysterious voices, flit hitherto unknown oracles; and in the commotion of that prenatal hour, the great soul almost gets a vision of that golden age of which sages wrote and every hero dreamed. That noble pagan felt that it was morning somewhere and may we not think that just as knowing ones look into wells to see the stars the sun conceals, so Socrates looked into cup of bitter hemlock and saw the true Aurora rise, with rosy fingers, to unbar the gates of day? And presently, across the Mediterranean's undulating swell; just over yonder beyond the point where the blue sea meets the blue sky, the air is all alive with rosy pencilings and golden darts of light. Only for the blindness of human hearts the morn would break with full-orbed, glorious sunrise, as that little company of Greeks halt at the disciples' side and exclaim, "Sirs, we would see Jesus!" O how close to the dawn of a great spiritual truth men may stand and know it not! When all the air around is full of the expectant hush of the coming dawn, their dull ears catch no sound; their dazed eyes see no visions; their blunted sensibilities perceive no truth.

He was in the world and the world was made by him, and yet the world knew him not. So lay the pall upon the Hebrew heart. "There standeth one among you whom ye knew not," the Baptist told them. And they felt the strange spell of his presence, noted the radiant splendor of his life, saw the darting rays and the opal hues on the horizon, looked with longing and yearning for the fulfillment of the ancient promise and behold! God was among them and they knew it not! How wonderful and gracious it was on the part of him who came to set them free; how sad on the part of them who were in darkness still! While their hearts were heavy, aching for something, they knew not what; while their eyes were strained for a coming they knew not whose; while their lives were poor for the satisfaction earth could not give, God bent the heavens and came down. Would they but turn their eyes on him they would see the King in his beauty. Would they but yield to the whispering that told them of a royal presence; on their tired lives, on their long night, on their weary eyes, the Sun would dawn and in an instant it would be morning.

For he was not far away. He was looking straight down into their sad hearts and reading all their longings. He was pouring light into eyes that had never seen God's glorious free day. He was unstopping ears that had never heard a father's voice, a mother's sigh. He was moving lips that had never lisped the name of the one dearest on earth, and all the while he was wrapped in a mystery that they would not penetrate if they could; and the real Christ behind the loving Jesus they did not know. It was morning and they veiled their faces. It was light and they would not see the Sun had risen. He was in the world and the world knew him not.

We look across the centuries and think we find no kinship in those stolid hearts. We note their blindness and know not that our eyes are holden also to half the beauty of the glorious form and to almost all the power and helpfulness of that sacrificial life. He is in the world today and the world knows him not! He pours upon all the world a flood of light that makes multitudinous hearts to sing for joy, and yet we tramp along life's highway as though it were not human lives we tread upon and brothers blood we drink and sisters' souls we damn. Even in the church of Christ, how few possess the re-



ponsive soul, sensitive to God's voice, that catches the inspiration and realizes the truth incarnate! Does the Church of Christ, today, dwelling in the hush of Easter, believe that the Christ is here, here? "Lo, I am with you alway." Do we believe it? Was he with me when I wronged my brother the other day? Was he with me when I stabbed my fellow, with an unkind word, last week? Was he with me when I drove that hard bargain and underpaid my fellow-toiler? Was he with me when I dragged mammon into the house of God and bent my head in prayer while my thought was busy with calculations for the coming week? A present One—is Jesus that? Then am I quite undone, for I dare not let my itching palm rest in that pierced hand nor could I bear to be drawn with loving tenderness to that spear-scarred side. He was in the world and the world knew him not. How sad it was, we say. He is in the world; do we know him? Do we want to know him? Dare we know him? Would not the answer to these questions, to some of us, be the saddest thing of all?

But there is something more than this: "He came unto his own and his own received him not." Fact in the material world we hail so gladly! When we are just upon the border of some new discovery, how eagerly we press on in our untiring search to make the hoped-for fact reality. And when the mists have rolled away, how gladly we welcome the dawn of scientific truth. "The Master came unto his own and his own received him not." When the truth of all the ages came down to hearts that breathed the breath of life from his own nostrils; thought the truth of life from his own intellect; caught the tenderness of human love from his own gracious heart-beats; when he came unto his very own—heart of his heart, soul of his soul, life, of his life—they turned their backs upon him and finally turned their hands upon him and smote him to the dust.

And yet it was not all sadness even then. They received him not; "But to as many as received him gave he power to become the sons of God." Ah, that lifts the veil a little! that lets in a ray of light upon the darkness. Not every soul refused the Master's offer. Some set the door ajar and let the Savior in. Some owned their kinship to the Son of God and found in him their Elder Brother. They were not the great of earth, "but they had renown in heaven." They had no opulence in this world's goods; but they were rich towards God and their treasure they laid up on high. They did not shine as intellectual lights among their fellow-men; but they grew evermore into the likeness of that One of glorious intellect; until it could be said of them, "As the stars they shall shine forever and ever." They were common fishermen, but under the tutelage of the divine One they became uncommon fishermen and in their hallowed calling they developed powers that made some of them "Masters of sentences," and underneath their names to-day is some of the truly immortal literature of earth. To them gave he power to become the Sons of God. The reception of truth gives power. It gives the truly recipient spirit all the power of the truth itself. Whatever facts we master, the conquest makes us master of the facts. Shall all the minor facts of life, of time, of sense, lend wings to our feet, give light to our brain, add fire to our every impulse; and when the truth of all the ages comes to us, shall it not inflame us to a passion for it and yet steady all our being? Surely, if that life is joyfully received into our souls we too shall possess the power to become the sons of God. And if we have not that power, it is because, beneath the midday splendor of this Christian era, for us darkness still hangs upon the mountain tops. It is because he is in the world and

we really know him not. It is because he has come unto his own and his own have received him not. It is because, with the dawn quivering and almost bursting on the horizon of our life, we refuse to see the unquestioned signs of dawn. It is because the morning waits to break upon our souls and we will not speak the momentous word of welcome.

Lynn, Mass.

### Prayer.

Frank Hugh Foster.

#### VI. The Scope of Christian Prayer.

Our last topic has suggested an important further topic. If there are conditions upon which successful prayer rests, and if there are things which could not properly be made a subject of prayer, the question may not unnaturally recur to the young Christian, although he has been assured of the large scope of prayer, whether he is not, after all, to find himself much hampered in the use of the precious privilege of approach to God and in the presentation of all his wants. Such an impression would be most unfortunate and contrary to the truth. I hasten, therefore, in my discussion of the theme, to place:

1. The Freedom of Prayer as its most striking characteristic. We even read, "Ask whatsoever ye will." The Christian is not bound down to the anxious consideration of some prescribed rules in prayer. There is a freedom and a largeness about it. He is in his Father's house. He lives in the midst of a great thronging world, pressing upon him with its necessities, and he finds his heart prompted to prayer. Let him pray freely. Christ is glad to hear his prayer. The Father loves him and will himself answer him.

To be sure he will not want to ask for everything that might be suggested to other minds as desirable objects of prayer. He will not be likely to pray for great riches, for he will have the practical insight to see that the gift of them would be questionable blessing. I doubt if any truly Christian man who has in fact attained large wealth ever did pray for it. He will have sympathy with Agur, who prayed, "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal." He may not always be prepared to pray for posts of usefulness which he would be glad to receive. General Grant once said that he had never applied to the authorities at Washington for any particular command in the army because he felt that an appointment obtained by his own solicitation would bring with it the probability of failure. He had no great confidence in himself; but when the Government gave him a position, he felt called upon to do his best, and had no further responsibility. So he could work quietly and successfully. A similar modesty may move the Christian. He desires to leave things in God's hands. When he does sometimes express his own desires in doubtful matters, he wishes, nevertheless, to leave the decision entirely in God's hands.

Thus in a large variety of ways, which I need not stop to specify, the Christian will be kept from presumptuous prayers. It will be by the instinctive operation of genuine Christian feeling—by the restraining and guiding power of a sympathy with God which prolonged and intelligent communion with him will secure. But the freedom of prayer will not thereby be destroyed. It will rather be enlarged, for the Christian will act under no sense of outward restraint, and will come to the prayer which he does put up with all the joyfulness and confidence of one who feels that he has some degree of knowledge of God's will for him, and that he is asking, as John says, "According to his will."

2. Christian Prayer will again find its principal scope



in the field of spiritual things. It is suggestive to the thoughtful reader that the chapter from which the text we are now considering is taken is entirely occupied with the great spiritual blessings which Christ came to bestow. The glory of the Father, fruit-bearing love, communion with God, friendship with Christ, the Holy Comforter, the Divine Witness—these are the topics which it treats. This is the sphere in which the Christian who abides in Christ, and who has the words of Christ abiding in him, will live. His principal desires will be here, and the free prayer, which spreads its wings and soars upwards with delight towards the presence of God, will naturally concern itself mainly with the attainments which the spiritually-minded man will make under the guidance and inspiration of the Divine Spirit. And here no prayer can be too large for the gracious kindness of God to answer. He is more ready—note, not as ready—more ready to give the Holy Spirit to them that ask him than earthly parents to give good gifts to their children.

3. But, further, the scope of prayer is not limited to spiritual things. Our Lord included in his model prayer the petition, "Give us this day our daily bread." We are dependent creatures and require physical gifts for the sustenance of our physical frames. The Christian may not pray for great wealth, possibly, but he may pray with confidence for so much of the riches of this world, in answer to his well-calculated efforts, as shall enable him to discharge his proper obligations in that sphere of society where God has put him. He may certainly pray for a place and a work. He may pray for usefulness and opportunity. And he may take, with satisfaction and comfort, as God's gift, whatever of worldly success comes in answer to such prayers.

There is a certain amount of doubt in some Christian minds upon this point which it is important should be cleared up. I was once at the table of an exemplary Christian brother who asked so strange a blessing upon the food of which we were about to partake that I was led to question him a little about it. He did not mention the food or breathe the slightest petition about it; and it came out that he did not believe in prayer for material things. The reference to bread in our Lord's prayer was, he said, to be spiritualized. He said that he never prayed to God to protect him upon the railroad. If the track was defective, or if men by carelessness were going to send his train off into a quarry to become a wreck, all this would result, under the operation of the unvarying laws of nature, in danger and possibly death; and God would not interfere to interrupt his own laws in answer to any prayer of man's.

But this is not a biblical position. In the third Psalm David thanks God in the morning for preserving him through the night, and in the fourth he prays again, at night, for the same blessing. Certainly, a modern railroad train exposes one to disaster no more than did the tent of the wanderer, followed by the wrath of a rebellious son. The knife of the assassin moved by the wickedness of man was no more under the divine government than is the railroad switch left open by man's carelessness. No! God having made the universe has not fallen a victim to his own contrivance! The laws of nature are something which he uses, not things which use him. He can touch my mind and give skill in making a sufficient amount of money by honest means, and that brings the prosperity for which I ask. He can direct the careless hand of the switchman. He can be in the minds of men, and can work through his own laws to preserve his people. It is still true that "precious in the eyes of the Lord is the death of his saints." It still remains that "all the hairs of our heads are numbered," and that "not

a sparrow—and much less a man—shall fall to the earth without our Father."

4. In a word, the scope of Christian prayer is only measured by the instinctive promptings of a Christian heart full of God. Let a man be in constant communion with God in Christ, and he will know what to pray for, and may be certain of the answer.

It is commonly reported that when the great missionary to India, Carey, first proposed in a meeting of ministers his plan to carry the gospel to the heathen, he was rebuked by an aged minister, who said, "Sit down, young man! when God wants to convert the heathen he will do it without your help or mine." But Carey was a man who dwelt with Christ and whose heart under the teaching of the Holy Spirit had been touched with the emotions which beat in the Savior's heart when he said, "Other sheep I have which are not of this fold; they also I must bring," and out of which sprung the command, "Go ye into all the world and preach the gospel to every creature." He knew what to pray for and what to bring before the churches as a common object of endeavor. Of those missions which have done so much to transform India already and which form the chief hope of its future, he became the great founder. He knew what to pray for; and his prayer brought Divine Omnipotence to his help. How great and wellnigh impossible seemed the task which he set before himself in carrying the gospel to the heathen! Where should he, a poor cobbler, find the means of success? How interest others and secure co-operation? How master languages so foreign to all the modes of European thought? How gain access to those darkened minds? The impulse to prayer was irresistible; the longing for the Divine Help unappeasable except by the divine gift itself; but every obstacle was surmounted! He gained the support of his brethren in the ministry in spite of the rebuke of the aged man who ought to have been a father in Israel to the movement; he entered India; he mastered a long series of languages; made several versions of the Scriptures; established a press from which twenty-six such versions went forth; and left a mission, existing today in India, as the fruit of his labors. And other missions also exist today which derived a large degree of the impulse which made them successful from his influence. He had, and every Christian who thus prays has, the divine help to make possible to him the impossible.

So in every direction the interest and prayer of the Christian may go forth wherever Christian feeling, educated by the words of Christ, and fed by constant communion with him, may suggest; and in every such direction the answer of God waits upon the prayer. The miserable condition of men as sinners will prompt to prayer for their conversion; and God will answer such prayer. The pitiable condition of the starving will press groans from the lips and bounty from the hands of them who love the Master who "went about doing good." Bad administration in city and nation will call out interceding prayer and prayer-born effort for the removal of abuses and the introduction of good methods; and the God of nations, who made Israel his people, will attend to such a prayer. Nothing, in short, in which the devoted Christian heart is interested will fail to interest the God of the Christian. So free, so broad is true Christian prayer.

Every man ought to ask himself the serious question concerning every success that comes to him in life, whether he is giving value received to the world in service for the success it confers upon him.—Louis Albert Banks, D.D.



### Two Questions.

By Rev. S. M. Freeland.

Is the soul of man immortal?

Is there such a thing as a finally fixed character?

These two questions may be answered in the negative by a Congregational minister, so we are assured, and he not be thrown thereby out of sympathy with his brethren of the denomination. Anything that Jesus Christ said, or is reported to have said, is not to be discussed in such connection. The apparent meaning of many of the sayings of Jesus makes a thing so awful of sin and its consequences that in order to get relief for the sensitive souls of many people we must ignore his words altogether, except such as may suit our improved and developed sympathies of these latter days.

The conception of a "Conditional Immortality," or at least its spreading among our ministry of these later times, seems to have taken its rise from a suggestion of Dr. Bushnell's that an unused faculty of mind might become, like an unused limb of the body, an atrophied faculty, dying out of the man; and so a man's conscience and moral faculties all might go away from him, and his end come as a moral being. But those who reason so forget that a disused function is not an unused faculty. The man who hates God and goodness uses his moral faculty as thoroughly as the man who loves God and all righteousness.

"But the function unused may be atrophied." Yes; and here is asserted the falsehood of the second negative. There is such a thing as a settled character. Every man believes in it. Every man believes that this world will abide with the law of love as its foundation forever because God's character is settled. We believe in one another for certain things because we believe in fixedness of character in men. The "Andover Hypothesis," so-called, made no headway because everybody knows that a man going into the life beyond, with character made, is not in as good condition for receiving influences toward holiness as is a new man in this world. Moral character does some time, somewhere, fix itself for an eternal living in its chosen directions!

"But is God's power limited?" Of course it is. If not, why is wickedness rampant in our cities and nations? There are some things which are not the subjects of power. If omnipotence could have saved men, why should Jesus Christ have come to the world to die for them?

The revelation made by Jesus the Christ is that men are immortal, and can be "destroyed" only as any other immortal things can be. He also reveals to us the fixedness of a "great gulf" between the righteous and the wicked, a gulf of development, of fixed character, of chosen directions—just such as we see everywhere in the world. It is the "eternal punishment," and how can any man be a friend of sinners who weakens the awful warnings of Jesus Christ? And how can any man be "evangelical" who flouts the testimony of the evangelists?

### Quiet Corner Notes.

By W. N. Burr.

A well-balanced mind is required to discern "the signs of the times." There are so many of them, and neither the evil nor the good holds a monopoly of them. It is good neither to be too much of a pessimist nor too much of an optimist when scanning "the features of a Zeitgeist, a spirit of the time."

The other day a cheap show came to town which, according to the local paper, "attracted the largest crowd ever seen under one roof in this place." The next night

two young men with a message, representing the Student Volunteer Movement, came from our princely college to plead for a quickening of interest in the ambitious project of evangelizing the world in this generation; and if the seats in the little chapel had been equally divided among those who came out to this meeting, each person would have had eight. It was a decorous gathering—there was no crowding.

All this does not indicate that the pressure of the times is wholly in the direction of that which is represented by the cheap show. Those of us who listened to the young men as they told the story of the Volunteer Movement and disclosed plans for spreading missionary intelligence among the people felt that here is one of the signs of the times in which the lover of righteousness may rejoice. Power is not measured by numbers, nor by superficial victories and defeats. There was more power with the dead Christ as he lay wrapped in grave clothes in the tomb of Joseph of Arimathea than with the proud priests and Pharisees who gathered their robes about them, and gloried in having rid themselves of that babbling Nazarene. And today, as then, this is the kingdom and the power and the glory, however appearances may sometimes seem to indicate the contrary.

The cheap show crowd, and the much smaller number of people who manifested an interest in the world's evangelization and the consecrated enthusiasm of the Student Volunteers and of those who are deeply interested in their work are all signs of the times—this is a sign of superficiality, that of a dull appreciation of the world's needs, and the other a sign of the very opposite of this superficiality and dullness of heart. There are signs of weakness and signs of strength. And the weakness is often with the crowd; the strength is always with the two or three or more, as the case may be, gathered "in His Name." The Christian may find signs for encouragement everywhere to set over against the movements of men which discourage him when he allows himself to brood much over them. Men and women of strong faith and loving heart and cheerful countenance, whose delight is in the law of the Lord, are not diminishing in numbers as the years pass by. Christ's loyal witnesses are in Jerusalem and in all Judea and in Samaria, and have now almost reached the uttermost part of the earth; and strong, brave, consecrated young men and young women are devoting their splendid abilities to plans for evangelizing the uttermost part in this generation. Read that sign and take courage.

Corona, Calif.

The wife of the first President of the United States was quite as devout as her husband. After breakfast each morning she retired for an hour to her chamber for prayer and reading the Holy Scriptures, a practice she never omitted during half a century of life under varied conditions. In church Mrs. Washington always knelt, while her husband stood during the devotional portions of the service. At every repast Washington always, unless a minister was present, asked a blessing in a standing posture. If a minister was present, he was requested to ask a blessing and also to return thanks after the conclusion of the meal.

The report of the Vital Statistics of Havana for 1900 has some interest. It is prepared by the Chief Sanitary officer, a surgeon in the United States Army. Taking the death rate of preceding years, it is estimated that the number of lives saved in Havana during the past two years directly by the work of our sanitary department is 6,231.



## Another View.

W. W. Lovejoy.

*Editor Pacific:* May I refer to your editorials of March 28th, in particular to what was said of the gospel records, and of certain objectionable views of the Christ? The editorial is earnest and timely, and I sympathized deeply with its aim. I write not for controversy (which thing I hate), but as trying to see what it all means, this different way of looking at the World's Redeemer on the part of learned and sincere men; and whether there is not somewhere in the field of debate common ground on which both parties may (do) stand.

The whole field may be mapped out, let us say, as historical, ethical, psychological. The methods of defense in one part of the field are not to be confused with those that pertain to another. So far as certain questions about the Records are historical, historical science must settle them; so far as theories of morals are involved in discussions about the Bible and Jesus' teaching, the laws of ethics may determine; but when one thinks of Jesus of Nazareth as a person, it is manifestly in one's own nature, and according to the activities of the personal spirit, that are furnished the means and the proofs of assured knowledge. Here is where we are strong. Here we may build an impregnable defense. Our Samson-locks are personal knowledge and experience. Like the blind man in the gospel—"One thing I know"—the proof is psychological.

It seems to me that the Spirit of God continually drives us in on this central citadel, where alone we are safe. Other weapons help; here is found our Excalibur.

And there is a method in using this form of defense. The Bible, it is said, interprets God anthropomorphically—in terms of human feeling, human form. The profane scoff at it, but there is no other way if you seek a God who is Father and Friend. This suggests a true way of approach in seeking to interpret the Christ. In terms of personal experience, under the forms of personal relation, do I make genuine acquaintance with Jesus. Thus, beautifully, does Sidney Lanier picture "man's best Man" in "The Crystal." This is the prevailing modern method, as "The Gospel for an Age of Doubt," Van Dyke—the chapter, *The Human Life of God*; or, at page 37, in Canon Gore's "The Incarnation"; while Prof. King's (Oberlin) new book, "Reconstruction in Theology," gives the general principles.

We are today, one might say, back in the year 449 A. D., or 451, when Ephesus and Chalcedon contended over Menophysitism. And we are throwing our votes rather with Ephesus, in a new interpretation of that for which Dioscorus contended—as Chas. Kingsley does (*Alexandria and Her Schools: Essays*, p. 380).

Theology looks at Jesus more from the point of view of the philosophers and scholastics, less from that still centre, "deep in the general heart of man"; from above and outside, rather than from within and upward. Luke begins the genealogy, in "The Gospel of Humanity," from *our* standpoint, from Joseph, in an ascending series, to Adam. Matthew, in his official Gospel, makes much use of Abraham, and David, Solomon and the priestly line. This is external proof, in the nature of things not so certain as that found in the very constitution of humanity—in a "son of Adam, which was a Son of God." From the vantage ground of my pin-point of earth and earthly experience it is possible to come to happier results. Clay has more elasticity than concrete. On the earth I find my uplift and upspring, and by the very contact. The secret of life is to walk amid depressing scenes, seeing the Divine everywhere,—the touch of God, of buoyant recoil. The microcosm miniatures the macrocosm.

The hand-glass may mirror the whole sun. Humanity, of which the Christ is part and pattern, shall be the completed revelation of the Incarnation, which as a Fact stands not single and alone but as the highest expression of the humanity that is to be "made in the image of God"—"firstborn among many brethren." My own expanding being is the vessel to contain and interpret the Divine. Its fountain and source is the Son of Man, whose relation to us is not only forensic, or legal, or external, but also vital, organic, spiritual, as Ground and Root of every man. He constitutes us rather than we him. He authenticates our existence as seal in dignity and worth; we do not so create him. He vindicates history (which, in the case of the Jews, is the meaning of "righteousness" in later Isaiah)—individual, social, national, as the life of God on the earth. I do not know any other reason so strong why I should feel interest in my fellow-creatures, or in myself, than this: that Christ died for us because we were so precious to God, that the "precious blood" belongs to the race, like the holy anointing oil of Aaron. God's light shines in every human life and God is obscured if that light be darkness. The "appanage" (Napoleon I) of Jesus is coextensive with humanity, and one Man gives status to all the rest. What other "Gospel" is there? I know not any.

And all this is realized by the laws of spirit—of my spirit—by affection, intercourse, kindling aspiration, worked out on the earthly and human plane, not by the rules of logic or metaphysics first. Human nature being thus justified, personal growth becomes my dependence in measuring up towards the Perfect Man—the White Christ, as the Scandinavians sometimes speak.

Then did the form expand, expand—  
I knew Him through the dread disguise  
As the whole God within His eyes  
Embraced me."

To be more explicit: Affection towards the Good, active will in choosing it, self-extinction as high as the divine love and purpose—playing the man in daily life—this is the life of the Spirit. About me are kindred, friends and neighbors. Towards them all my life runs out; into the moulds of custom and relationship it pours. As it fills them out in any measure adequately, my sense of being is correspondingly heightened. Into the mould of friendship I pour my best, noblest self. If it grows a master-passion (see *Friendship*, the *Master-Passion*: Clay Trumbull) I look up at the Friend of John, of the Twelve, with an admiration full of worship, yet of hope. This was never meant to say to me, This you can never become, but, This you must become.

"In his brow  
Of kingly whiteness shall be crowned anew  
Our disrowned human nature." (Mrs. Browning.)

Can any soul know truth, beauty, goodness, that is not itself refined and clean? Not alone the Twelve need a Training. And a Perfect Example is not to mock us, left in our littleness.

I have left no space for a word about criticism. If I care more about the Humanity of God than the "Deity of Christ," I am not belittling the Son of Man, but exalting him and his work. And, in like fashion, if I assert that the Scriptures are not Docetic, but genuine literature, subject to all the laws of literary criticism, I am saving them from the hands of superstition, priestcraft, dogmatism, ecclesiasticism, to the common love of those who approach them with no interdict, on the one hand, or false praise on the other. Criticism is the very foundation-stone of all that makes Scripture valuable, the chiefest jewel in present-day faith. It was Criticism that gave us Shakespeare, and German criticism at that. And Biblical Criticism has made impossible easy-going neg-



lect, or superstitious reverence of the sacred writings. Its work is exactly akin to that of science in the field of medicine. As to the Miraculous Birth, I can of my own self know nothing. No historical testimony can rise above "probable evidence," though the chance may lie clear on one side (so Dörner, and conservative theologians), and I have lost nothing in so confessing. If it be "poetry" (see Edersheim), then poetry is the most perfect form for expressing this mystery of humanity's creation. It is like the "allegory" in the first of Genesis: "In the beginning God created"; "and the Spirit of God brooded over the face of the deep." The imperishable truth that man is born of the Spirit is enshrined in Luke's Gospel. Criticism cannot touch it, as the puny hand of man is powerless to destroy anything that God has made. Our fear of it—is it not needless? "Another view" is not the only view.

## The Sunday-School.

BY REV. F. B. PERKINS.

### My Lord and My God. (John xx: 19-29.)

Lesson IV. April 28, 1901

Thoroughness is the Master workman's sign, for he knows, best of all, how often the good is foe to the best. There are no exceptions to this rule. First-class work is always, and everywhere, thorough work. That was the great sculptor's explanation of his success—that he took great pains. Was it not said of Michael Angelo also that he worked always with the finished product in mind, as sedulously careful of the smallest detail as of the most prominent feature? The same characteristic was lighted on in the Scotch overseer's caution to his apprentice, "Make it eye sweet, my lad; make it eye sweet."

This same passion for perfection distinguishes also the redeeming work of our Lord Jesus Christ. His dying utterance, "It is finished," was the keynote of his entire life. It is the explanation of these forty days which intervened between his resurrection and his ascension. They add the last finishing touches to a work which, without these, would have been incomplete.

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The particular ends subserved thereby have already been indicated, but may perhaps be helpfully re-stated at this point. They were, first, a demonstration of the resurrection as a fact—its scope, and the relations established thereby to the ordinary human life; second, a training of the disciples in that purely spiritual intercourse with their Lord which must hereafter be its characteristic feature.

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The events of that first Easter day, thus far, had probably convinced them of the reality of the resurrection, as a rising up of Jesus from the dead. But whether or not this revival involved also a physical triumph of his spirit over death, whether the *man* Christ Jesus went forth from Joseph's tomb, and, if so, whether under conditions rendering personal intercourse between him and themselves possible—this was by no means proven. At the most, he had appeared in this new guise only to individuals; and it seemed to them questionable, if those favored ones had not mistaken visions for realities, and in their reports confounded fancies with facts.

To demonstrate his bodily resurrection to be a literal fact was, doubtless, one purpose in the two appearances which form our present study. In this view, both the number of witnesses and the intervals of time become significant, as affording opportunity for mutual comparisons, discussion and reflection, so ministering to a rational persuasion of the facts.

The manner of our Lord in dispelling the fears and developing the faith of these slow-hearted disciples was no less admirable. He rallies them just as a wise father does a frightened child. He chides their unbelief; gently exclaims against their irrational fears; talks to them in the familiar way to which they had been accustomed; tells them that they ought to have known better; calls attention to the nail-holes in hands and feet; bids them handle him and see that the body they look upon is veritable flesh and bones, not a spirit's shadowy form. And when they still mistrust the evidences of their senses, as if the joy of it were too great for reality, takes from the table a bit of their own broiled fish and eats, not only before them but with them (Acts x: 41). Not only so, he reviews the ground already gone over on the walk to Emmaus, collating the testimony of their Scriptures to the facts, and adding to these his own repeated predictions. That settled the matter, so far as they were concerned. "Then were the disciples glad when they saw the Lord."

Then, seven days after, he repeats this sensible demonstration for the benefit of that absent one who specially needed such an aid to faith; than whom, however, none was more loyal. How like it all was to that Friend with whom they had companioned so long, this tender consideration for what they themselves felt to be almost inexcusable unbelief! But it must have bound them to him as by fetters of steel; and riveted upon their hearts the inextinguishable conviction of his real, and not merely spectral, presence. The resurrection thenceforward meant for them not only a spiritual uprising, but a glorification of the body of Jesus, also.

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A second end conserved by those memorable manifestations was the forcible reminder of the work which lay before them, but which they were in danger of forgetting. There is always such a danger attendant upon any event of absorbing interest, which lies out of the ordinary track of life; such, e. g., as a great Christian Endeavor, or missionary, convention; or, still more, a catastrophe like the Galveston flood. It takes time, as we say, to adjust oneself to altered conditions. The disciples were exposed to such a peril. The subsequent story, indeed, shows us with what difficulty they and their associates, even after Pentecost, were rescued from a self-centered listlessness and urged on to zealous engagement in work to which they had been called. No sooner, therefore, had our Lord convinced the disciples of his resurrection as a literal fact than he follows it up with a renewed reminder of their office as the pioneers in the establishment of his kingdom on earth—precisely, we may add, as he addresses any disciple to whom has come a fresh and higher revelation of redeeming love. "Peace be unto you. As the Father hath sent me, even so send I you. For thus it is written, that repentance and remission of sins should be preached, in the name of Christ, unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

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But it has never been God's way to commission servants without ample equipment for the required service. It was only natural, therefore, for our Lord to add (in the very spirit of his great intercessory prayer, John xvii: 18, ff.), "Behold, I send forth the promise of the Father upon you" (John xiv: 25-27; xv: 26, 27; xvi: 13-15). "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." Then he adds (Luke xxiv: 49), "Tarry ye in the city, until ye be clothed with power from on high." So the work to which they were called, present and prospective, was laid before them.



Far-reaching, mysterious words were these in which the Master sets forth the furnishing of Christian disciples for their work; epoch-making words! Around them, as we know, a great historic church has been built up. And even down to the present time, rival interpretations divide the body of Christ into hostile camps. One may not feel sure enough of his own penetration into their inner sense and implications to deal dogmatically here. Some points, however, seem clear enough. (1) One is, that they are addressed not to the apostles alone, but to all those who were gathered together, behind those closed doors. (2) That he addressed these disciples as representing the then infant church. (3) That authority to forgive or retain sins follows their commission to serve the world as Christ's representatives; it is a part of their equipment for service. (4) I should connect them, also, with Christ's earlier words to Peter, recorded in Matt. xvi: 18, 19, as covering essentially the same ground. What he then said to Peter would seem to recognize such "rock"-like confessors as the apostle then showed himself to be as the true foundation of His church; and to pledge such divine wisdom in their general judgments of men and of things as would practically render their voice also the voice of God.

This second assurance specifically extends the authority to the church in its post-resurrection development. As to its further extension, it may, I judge, cover whoever is serving as Christ's representative, in proportion to his fidelity, and in so far as the necessities of the work demand this at the present time. The promise, therefore, covers all Christian laborers, as fairly as the apostolic church.

(5) But as to the specific authority so vested in the church, this must be conditioned upon the work entrusted to it. That office, aside from personal righteous living, may be summed up in the testimony of Jesus: the declarative, not the operative, forgiveness of sins. For the latter only God the Father and his Son Jesus Christ is competent (Luke v: 24). But any Christian man is empowered of God "to declare and pronounce, to his people, being penitent, the absolution and remission of sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe in his holy gospel." He *does* this; but any ambassador of Christ may *declare* it. With this glad word of forgiving love the Lord sends his heralds forth. There need be no misgiving in their tones. Every word carries with it the pledged authority of God himself. And that is as far as any mortal can go.

But to do this in the spirit and so in the power of Jesus; to serve sinful men intelligently, and so as to aid them in searching their own hearts, and knowing where they stand—this demands a spiritual insight and skill such as none can possess, save such as are taught and inspired of God. And therefore the Master "breathed on" those disciples, as afterwards on the multitudes, at Pentecost, and continually through the history of the church, saying, "Receive ye the Holy Spirit." And the varying degrees of power in which Christian people are able to declare the redeeming word, and to aid their fellow-sinners in judging themselves, is due, more than all else, not to official station or intellectual acumen, but to the measure of the Spirit they have received.

But He who stood before that little company and breathed out the very Spirit of God—what shall we say of him? There is but one explanation which can save at once his sanity and his integrity. For he knew what his words meant, and his action was not that of a messenger, but of the original giver. When, therefore, he

bids that little company—and ourselves—to receive the Holy Spirit, there is nothing left for us but to renounce him as an arrogant impostor; or, as Thomas, to fall at his feet with the adoring cry, "My Lord and my God."

## Christian Endeavor Service.

By Rev. J. H. Good, II.

Fidelity to Pledges; "I Promise." (Ps. lxxv: 1-4; lxi: 1-8; cxvi: 12-14.)

Topic for April 28th.

Pledges and poetry are not often associated in the literature of the present day. It was different in the times of the Psalmist. He rightly felt that few motives are more inspiring than a promise. Hence we have his frequent, joyful reference to his "vows." But it is to be noted that the strong feelings expressed in these references are aroused by vows which he has given to another rather than the promises which have been made to him. In social conditions, where eagerness for gain holds such sway, this is not commonly the case. We count our assets from the promises which others have made to us; and we regard ourselves fortunate if others hold few pledges from us. It is this continual balancing between "bills payable" and "bills receivable," which has reduced if not destroyed our pleasure in contemplations which moved the psalmist to exclaim, "I will pay my vows unto the Lord—yea, in the presence of all his people."

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In our meetings we are constantly referring to what God has promised us. We rousing sing, "Leaning on the promises," and "Tis the promise of God, full salvation to give." This is all right. Doubtless he would have it so. But is it not about time to even up a little on the other side! Have we not been a little one-sided in this habit! We need to pay more attention to promises we make to our God. There are very few motives which stir us more or ennoble us with deeper purpose than an exalted promise or pledge which requires the best there is in us to keep. Many a boy owes his manhood and his high achievements in life to some sacred promise made to his mother as he left her side to go out into the world. The keystone of patriotism is the oath of allegiance sincerely taken. It is of untold value to our Christian experience to make promises to our Lord and then go out into life under the impulse of them. It is like sunshine in the stormiest day, not only to open the morning with some claim upon the promise of God for the day, but to give a promise to Jesus Christ and then rise to its careful keeping till sleep comes again—

"So will I sing praise unto thy name forever,  
That I may daily perform my vows."

\* \* \*

The fact is that our willingness and ability to make and keep promises is the measure of our standing in almost every walk in life. A business man's standing in "Dunn" or "Bradstreet" is regulated by that test. A person's domestic fidelity is judged by his being true to the vows he has made, which are the most sacred which one soul can make to another. It is a poor business man and a poorer man in the family who asks others to make promises to him and keep them, but who refuses to give and keep pledges to others. So in this Christian career, our standing is largely indicated by the love we have which expresses itself in promises to our Savior, and the daily record we make in living to keep those promises. It is not an indication of a healthy spiritual condition when we are parsimonious in our vows or negligent in per-



forming them. Nothing else in all the wide range of so-called religious stir and church activity can take the place of this holy promise-giving and vow-keeping.

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Beware of the man who says, "I make no promises." He is the other extreme of the man who makes too many, and not much better. This expression is the loophole of escape for obligation. But responsibility is the essence of manhood. Infancy and imbecility alone can be excused from responsibility and obligation. Maturity is itself a pledge. Development always marches along the road of a promise made and kept. The gospel is a covenant. A covenant is the exchange of promises. A Christian is the human element in the covenant with God. A Christian life is that covenant in constant operation. Every plan and every day's life are the performance of a promise. He who makes no promise can have little love, for promise is the breath of love, and a Christian life is the crystal and the gem of the promise.

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It is to be noticed that much is being made now of announcing "engagements." Young people are fond of making it public that they have made special promises to each other with life-long significance. There are advantages in this. But our engagement with Jesus ought to be made public also. God does not do his work with us "in a corner." It is his pleasure to confess us before the angels. He does not seem to endorse secret friendship. It is hardly honorable to our Master when we are less ready to announce our engagement to the Lord Jesus than we are to assert our attachment to our country. Pronounced patriots are the pride of any nation. The strength of the kingdom of God lies not a little in those who pay their vows "in the presence of all his people."

#### Rev. Harvey Jones.

Lacking only a few weeks of four score years Rev. Harvey Jones died at his home in Pasadena, April 1, 1901, after a three weeks' sickness, resulting from grippe. The funeral service was conducted by his pastor, Rev. S. G. Emerson, who applied the words of Paul, "I have fought a good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me a crown of righteousness," and showed how appropriate they were to the departed brother. Rev. H. T. Staats read the Scripture and Rev. D. Lloyd Jenkins offered prayer and gave a personal testimony to the life of the departed friend.

Mr. Jones was born near Pittsburg, Pennsylvania, June 22, 1821. He was reared a Wesleyan Methodist, but was educated in Oberlin College, which graduated him a good Congregationalist. In the fall of 1853 he was married to a college mate, Miss Harriet Newell Keyes. His first pastorates were at Bloomingdale and Babcock's Grove (now Lombard), Illinois. At their close he spent a year in Wisconsin, working for the Reform Tract Society. He was ordained at Savanna, Illinois, in 1854, and the following spring went to Wabaunsee, Kansas, where he organized a Congregational church and served as pastor until 1860, when he moved to Ohio. After four active years near his old home he returned to Kansas, and threw his whole being into pioneer work. In 1866 he became Home Missionary Superintendent of Kansas, which position he filled with honor and credit for four years. During the next seventeen years he labored for the Master in that frontier State, doing the work of a field missionary. He organized and built churches; strengthening the weak ones, supplying pulpits, filling the position of acting pastor, and in a number of places as regular called pastor—in fact, fitting

in wherever he could. He sought no easy place, but was always looking out for places which were shunned by others. He was very quiet in his work; and having a humble estimate of himself he desired no high position. He lived with the thought that his life would be short (for he had chronic dyspepsia) and that he must use every moment to do a little more for the Master. No matter what was the condition of his health or of the weather he always kept his appointments and his wife says he never took a vacation. He suffered many hardships and performed heroic deeds.

He came to California in 1887 and in the following spring organized the Compton church and shepherded it for two years. Leaving there in 1894 he took up his residence at Otay, where he preached occasionally. In October, 1896, he made his home in Pasadena. He was one of the prime movers in organizing the Lake Avenue church, to which he rendered valuable service, spiritually and financially, until his death. He was specially active in the Missionary Society of the church. Through his efforts alone nearly \$100 was collected for the India Relief Fund. He was actively interested in the Ministerial Relief Society of Southern California from its organization and until recently was one of its officers.

Although well advanced in years he had a youthful soul and a cheerful heart. His fertile mind was ever adding to its store and seeking new light. Mr. Jones will be greatly missed, but his memory will be sweet, for "his works do follow him." If there is one word that expresses his chief characteristic it is "ubiquitous." He remarked at one time: "There is not a Congregationalist in Kansas that I do not know." Many of his friends testify to his life of prayer, to the nearness of his approach to his Heavenly Father when in the act of prayer and to the help received from his prayers. A wife, two sons and a daughter survive him.

#### Woman's Board of Missions for the Pacific. Southern Branch.

The annual meeting is passed, but the memory will abide. The careful and abundant hospitality of Dr. Williams' church, the greetings, the good cheer everywhere, and the beauty of this "Gem City of the South," we shall not forget.

The meeting of the W. H. M. U. preceded that of the Branch, and so great was the harmony of purpose and action throughout the sessions that one meeting so blended into the other that, but for the announcement, one could hardly tell when the one left off and the other began.

In her opening remarks the President, Mrs. Williams, said in substance: We come now to another branch of the Master's work. We have been considering the home work, and now go right on, only lifting our eyes to take a little more extended view of the field—all the Lord's—the work all His.

Miss Rebecca Smiley of the Friend's church led the devotional service, emphasizing the need of intercessory prayer for the workers, even Paul entreating such prayer for himself.

The president read this telegram from Mrs. Peck at San Francisco: "Mother Board's loving greetings to her faithful daughter. Phil. i: 3-5."

Mrs. Williams also applied the thought of Miss Smiley by reminding us of the need of prayer for those who do not know how to pray for themselves. After prayer, followed the usual reports of officers and committees, but listened to with more than the usual interest, showing that we do care about each others' work. "China alone



was missing" from the foreign secretary's report; but, as Miss Lyman remarked, nearer our hearts than ever.

We cannot specify in these notes the items from the several missions under our Southern Board. Japan has become to us a land alive and breathing before our very eyes because of the intense interest of "our dear Miss Denton," now en route on her way to the land of her love.

After the report the president read a little poem, "Love's Geography."

The report on Young People's Work was noted with deepening interest. Mission studies and classes are on the increase. Meetings led by Pomona College Mission Band, and the address by Miss Flora Gamble of Pomona College, on "The Present-Day Appeal of Missions to Young People," with its clear explanation of the Student Volunteer Movement, etc.

A letter from Miss Mary Marden, a daughter of missionary parents in India—former superintendent of this work and now working under the the A. M. A.—was read by Miss Harwood thus still further confusing our lines of separation between home and foreign boards.

The paper on Children's Work, by Mrs. Waters of Ontario, should receive a wider hearing by being published.

The Cradle Roll belongs equally to both home and foreign boards; so that if the mothers are faithful the babies will grow up knowing no limit to mission work except the boundaries of the globe.

All welcomed, for Miss Denton's sake, and later for her own sake, the appearance of Miss Matsuda, who gave us a beautifully rendered selection from Mozart. Miss M. is a former Doshisha pupil of Miss Denton's, lately from Mills Seminary and now en route to the Boston Conservatory of Music.

How our hearts sprang to greet Miss Denton as she, in response to the president's call, came to the platform! The heroic effort to suppress her emotion as she looked upon her eager audience was hardly successful, and those she addressed failed no less, for she has become very dear to us all.

We are unwilling to report any part of her words at this point, lest we mar the spirit of this tender passage in our meeting.

The programs were so arranged that each society had one evening service. The evening of the 11th gave us stereopticon views of mission lands, explained by Mrs. Averill of Los Angeles, followed by a strong address by Rev. H. M. Kingman of Claremont on "A Century of Foreign Missions," which we hear he is to be asked to give elsewhere without curtailment.

The last session opened with a quiet half-hour "under the shadow of the Almighty." Led by our president, we sought strength and courage and all spiritual good in an informal prayer-meeting, after which the closing reports were taken up.

The secretary's report fell upon hearing ears and there was much of interest to us all. It may be unkind to point out defects in one quarter by extolling virtues in another, yet we will tell that the report of the Park church, Los Angeles, auxiliary, came to the Branch secretary before she had sent out the blanks. This is a hint to be taken.

The treasurer's report was crisp, clear and alive. It told us that our aim was realized—\$2,000 for the regular work and \$500 for the Twentieth Century Fund. Heads were bowed in silent thanksgiving and consecration, followed by a grief prayer by our president, who then read from a letter of a valued absent worker: "It has come to me so strongly that the Master has granted us this blessing to encourage us to still greater things—the en-

tire support of a new missionary from our number. Perhaps there will be some one at the meeting to whom the call will come."

An animated discussion of "traveling" missionary libraries followed. Some of us entered the meeting entirely indifferent, but came out enthusiastic for these missionary travelers. Two such libraries were then presented to the Southern Branch; one by a Boys' Club, "The Onesimus" of Pasadena, the other by the ladies of Redlands First church.

If any of us are in darkness regarding these libraries, let us seek the light, and a library.

Officers were elected, the old board being continued, with two exceptions. Resolutions were read by the joint committee of home and foreign boards, and the good-bye to Miss Denton must at last come. She stood by our president with her dear face full of pain, while the president spoke for us our loving farewell. Mrs. Ely of Chicago offered prayer, commending our sister to the Father's care, and the venerable Rev. J. M. R. Eaton of Redlands pronounced the benediction. Few could trust themselves to speak at once, and the hum of voices was very subdued. Thus closed what many said was one of our best meetings.

Renewed fellowship with the Woman's Board of the Interior was awakened by the presence of two members—Mrs. Ely, and Mrs. Taylor of Rockford, Ill. Mrs. Goodell of Boston and Mrs. Dr. Little of Worcester were also with us, and at the lunch table a lady from London, whose name we did not hear, spoke pleasant words of Christian fellowship to our company. *M. A. H. P.*

### Book Notices.

"Thy Will Be Done." By Andrew Murray. We find in this volume of 200 pages meditations, for a month, on the blessedness of a life in the will of God. Andrew Murray writes out of a rich and blessed experience, and he shows herein that the one thing needful for a Christian is that he live in the will of God. Undoubtedly the book will prove a blessing to every person reading it. It is to such living that Christ calls every soul. The joy of it and the glory of it are set forth in these meditations. [F. H. Revell Co., Chicago and New York; 75 cents.]

"John the Baptist." By Rev. F. B. Meyer. This is one of the many valuable volumes of evangelical literature published by the F. H. Revell Company of Chicago. It is an able, reverent study of that remarkable life which stood as a clasp between the Old Testament and the New. No one can study it as it is here pictured without being animated somewhat by the Baptist's spirit of humility and courage, his uncompromising loyalty to truth and his devotion to God. The minister of the gospel looking for that which turns him to that kind of preaching which will build men and women up in the Christian life will find help in this volume. [F. H. Revell Co.; \$1.00.]

### Developing True Manhood and Womanhood.

Individual responsibility in little things—if there are any little things—holding the child accountable so far as may be for his doings and sayings; training him to live "As seeing"—not his mother's eye always upon him, not his father's warning glance reaching after him; human eyes cannot do this; human influence is limited—but "As seeing him who is invisible"—this and this only will develop true manhood, true womanhood.

One Bible verse, world-wide in application, intense in its individuality, should be rooted in the heart of each little child; rooted and cared for and cultured, that it may yield afterwards its tremendously important fruit. That verse is: "Each one of us shall give an account of himself to God."—"Pansy," in *The American Mother*.



## Church News.

### Northern California.

San Francisco, Richmond.—Three persons were received to membership at the Sunday communion, two on confession of faith.

San Francisco, Plymouth.—Sunday was communion day and six persons were received into membership, five on confession of faith.

Cottonwood.—A series of two weeks' meetings has just closed. The church has been greatly benefited and five persons led into the new life in Christ.

Cherokee.—Good congregations have greeted the new pastor, Rev. J. A. Benton, at this place and at Pentz and Yankee Hill. The people are glad to have preaching. Mr. Benton has accepted a call for one year.

San Francisco, Olivet.—A reception was given last week to the new pastor and wife, Rev. and Mrs. W. C. Day. Among those present were Dr. and Mrs. Adams of the First church and Rev. and Mrs. F. V. Jones of the Park church.

Ferndale.—At the meeting of the Humboldt County Union of Sunday-schools in 1900 it was voted to present a banner to the school reporting the largest proportionate increase of members in 1901. The banner was won by the Congregational Sunday-school at Ferndale.

Sebastopol.—Easter was celebrated as usual at our church last Sunday morning. Three united with us on confession of faith. In the evening the Sunday-school gave a concert and made their offering to foreign missionary work for China. The Sunday-school, under the leadership of Mrs. W. J. Hunt, is well organized and doing excellent work. There are now 101 on the roll and the number is increasing.

Woodland.—The work of the church is promising in all of its branches. There have been several removals, but the audiences still grow, slowly but constantly. Rev. W. E. M. Stewart, the pastor, gave two series of sermons, the one to morning audiences on "Paul," the other to evening audiences on "Peter." These have closed and many are coming in from the outside to hear the present series on "The Religious Teachings of Our Greatest Fiction," "The Scarlet Letter," "Dr. Jekyll and Mr. Hyde," "Les Miserables," and "Marcella" have been given. Others follow. The home missionary offering taken April 2d exceeded the amount asked for by the committee.

### Southern California.

Whittier.—Three members were received by letter on Easter Sunday. The increased population of the place, resulting from the development of the oil industry in that region, gives new encouragement to the church, adding to its congregation and enlarging its work.

Los Angeles, Vernon.—The church voted its pastor, Rev. W. P. Hardy, a leave of absence for several months, that he may take his family East for the summer. They expect to go about June 1st. It is hoped that Mrs. Hardy will be benefited by the trip and will be able to return in the fall to take up the work again.

Pasadena, Lake Avenue.—Our little church is forging ahead. The congregations have been better than ever before. Mr. Emerson is giving the people good and substantial food, which is partaken of freely and with relish. Next month we entertain the Los Angeles Association in its annual meeting. We are anticipating a rich blessing.

Ramona.—The transference of the services of this church from the school house to the Friends' church in the village was soon followed by a week of evangelistic meetings, in which Pastor Abernethy was assisted by Rev. C. S. Billings. Some twelve or fifteen conversions are reported, and a new impulse given to the work of the church.

Avalon.—Larger congregations than ever before at this season, and a Sunday-school that has recently doubled, are among the encouragements here. Easter services were largely attended and genuinely appreciated. In the evening the Sunday-school children gave a pleasing program, and the primary department barrels brought in \$18 for their kindergarten chairs.

La Canada.—On Easter Sunday five members were received by letter and one on confession of faith. There is a unanimity of feeling in the settlement favorable to the church and an increased religious interest that promise well for the future. In Eagle Rock, which is ministered to by the same pastor, Rev. Otto Anderson, there is developed an interest in the church which encourages the pastor.

Paso Robles.—The new church will be completed, except a few finishing touches to the painting, this week. The first meeting will be a prayer and thanksgiving meeting, on the evening of the 26th, for members of the church only. The Sabbath-school will have the first open service on Sunday morning, the 28th, and a union meeting of all the churches will be arranged for the afternoon, and Superintendent Maile will be invited to preach in the evening. The entertainment on last Friday evening, given for our benefit by the townspeople, netted \$85. All the money subscribed to the late Rev. S. D. Belt has been paid except \$30, and all of the \$1,000 from California Congregationalists has been subscribed and paid except \$98.09. The petition to mortgage for \$1,500, to cover this \$1,000 and the \$500 grant from the Church Building Society, will be heard in the Superior Court this week. Superintendent Case visited us a few weeks ago, and Brother Willet and wife of San Luis spent an evening recently at the parsonage.

Los Angeles, Brooklyn Heights.—In this neighborhood, on the east side of Los Angeles river, lying between East Los Angeles and Boyle Heights, a Union Sunday-school was gathered not long since. Later, a series of evangelistic meetings was held there by Rev. C. S. Billings, which resulted in several conversions and a new desire on the part of the community for regular church services and a church organization. It was found that the people could unite more harmoniously in a Congregational church than in any other. Some fifteen persons agreed together to become members and invited Rev. F. A. Field to give them a Sabbath service and pastoral visitation in addition to his work with the West End church. He accepted the invitation, and immediately entered upon the work. A house of worship was needed, and almost instantly, as with the touch of a magician's wand, a neat but inexpensive house has appeared in a most desirable location, and the congregation celebrated Easter Sunday, listening to a sermon from Bro. Field in their own new church.

Los Angeles, First.—The First church blossomed as the rose on Easter. The large auditorium was crowded to the doors and through the doors. The floral decorations were tasteful and elaborate. The music was such as the public have come to expect from the organist and choir of this church. The sermon was by Rev. Dr. Day, senior pastor, who massed his thought around the theme,



"Our Christ is a Christ of Power." At the twilight communion there was a congregation which left few seats unoccupied. The largest number of communicants were present in the history of this church; and the number at these twilight services is usually large. Twenty-four were received; ten on confession. The roll of membership is now over nine hundred; seven hundred and fifty having been received during the present pastorate. Passion Tide was observed by a series of services, including Palm Sunday, on each evening except Saturday. These services, held in the auditorium, brought out large congregations. The junior pastor, Rev. Wm. Horace Day, preached thoughtful, earnest, quickening sermons. A rich musical service, in which organist, choir, orchestra and a special chorus participated, proved to be very helpful. These meetings give a hopeful outlook for similar services at the approach of another Easter.

#### Nevada.

Reno.—The work of our church in Reno progresses hopefully. An enjoyable Easter service was held, during which especially good music was rendered. One member was received on confession. Last Sunday a choir of boys took part in the service very acceptably. Attendance at Sunday-school and Christian Endeavor has increased considerably within a few weeks.

#### Notes and Personals.

Rev. H. H. Wikoff has returned from a trip to Southern California in the interests of the Church Building Society.

Rev. R. H. Sink of Stockton will speak at the meeting of the ministers of San Francisco and vicinity next Monday.

As the oldest Dartmouth graduate on the Pacific Coast the Rev. Dr. S. H. Willey welcomed President Tucker at the Alumnae meeting Monday evening. Dr. Willey was a member of the class of 1845.

The Rev. Dr. L. H. Frary of Pomona has been spending the past week in San Francisco and vicinity. One of the events bringing him here was the meeting of the Dartmouth Alumnae Association and the reception to President Tucker.

The article in last week's Pacific, entitled "Foreign Work at Home," was written by Mrs. Louise Drennan of Santa Cruz, and read at a meeting of the Missionary Society in the Congregational church of that place. This was stated in connection with the article, but through an oversight it did not appear.

Last week we attempted to state that \$50,000 of the \$60,000 donated recently to Pacific Seminary were for a lectureship foundation, the interest of the fund to be used in furnishing each year a series of lectures on important questions relating to the work of the church kingdom. And that the \$10,000 were for an additional endowment of the president's chair. The dropping out of line of type made an unintelligible item.

Letters missive have been issued for a council to convene on the 25th of April, at 3:30 p. m., in the First church of Alameda. The Rev. W. W. Scudder, having resigned as pastor, and his resignation having been accepted by the church, the council is called "to review the proceedings, and if found orderly, to recognize the pastoral relations as ceased." In the evening of that day a farewell reception will be given by the church to Mr. and Mrs. Scudder. A cordial invitation is extended to friends to attend this reception in the church, on the corner of Central avenue and Chestnut street.

The San Diego Union of recent date says: "Rev. N. T. Edwards, who was recently called from the pastorate of the Escondido church to the financial agency of Pomona College, and who tentatively accepted that position, has reconsidered his action and will remain with the Escondido church. The church and community were unanimous in their desire to have him return to the work he has cared for so efficiently for several years. Their expression of hearty desire is a deserved tribute to Mr. Edwards' strength in the pulpit and to his splendid work in leading the people into their new house of worship and into new influence in the region."

A schooner was purchased last week for the work of the American Board in Micronesia this year. She will be at once fitted up for the service and will probably sail from this port between the middle of May and the first of June, taking the supplies for the missions and Dr. and Mrs. Rife and their children, who return to Kusaie. This was decidedly the best and most economical thing that could be done in view of the great difficulty of getting the vessel that was planned built this season, and of the high rates for chartering such a vessel as would be at all suitable for the touring among the island and stations, that could not be left longer undone.

The alumni of Pacific Theological Seminary met on Tuesday forenoon of Commencement week, with twenty members present, representative of Northern and Southern California and Washington. Letters were received from members located in Mexico and China. The Association is in accord with all advance steps proposed by the trustees of the seminary and appointed a committee to confer with them regarding ways and means of helpfulness, especially in regard to library extension. Committees were appointed to arrange for a banquet and reunion at both the Northern and Southern California Associations. S. C. Patterson of Lodi was elected president, Burton M. Palmer of Benicia, secretary, and Francis W. Reid of Paso Robles, treasurer and historian.

The Christian Endeavor Society of the First church of Oakland entertained the Congregational societies of Alameda county last Friday evening. About seventy-five delegates sat at dinner and listened to after-dinner talks in the interest of the work. An organization was formed, called the Congregational Young People's Missionary Association of Alameda County. The money contributed by the C. E. Societies through this association will go to the home and foreign work as the societies may direct. It was voted to devote that for foreign purposes to the support of Miss Wilson of Micronesia. This new organization will co-operate with the Woman's Board of Missions for the Pacific and the California Home Missionary Society. Miss Grace M. Fisher of Oakland was chosen president.

At the meeting of the San Diego Association at Chula Vista, on April 30th and May 1st, Rev. H. M. Daniels will speak on "Reinstatement of Prayer"; Rev. A. E. Bradstreet on "Carnal Weapons vs. Spiritual"; Rev. T. R. Earl on "Patience in Christian Effort"; Rev. C. H. Abernethy on "Temperance Effort—After Defeat, What?" Rev. J. L. Pearson, "The Witness of the Spirit"; Rev. S. A. Norton, "Christlikeness the Work of the Spirit"; Rev. N. T. Edwards, "Religious Elements of Higher Education"; "Missions, Home and Foreign," Superintendents Vaile, Case and others. The Preacher, The Message, The Holy Spirit and The Hearer, as factors in conversion, will be considered by Revs. E. E. P. Abbott, N. T. Edwards, I. W. Atherton and S. A. Norton. Tuesday evening the sermon will be by Rev. W. B.



Hinson, D.D. Wednesday evening, as an opening exercise, there will be a Young People's Rally, led by Miss Belle Angier, the president of the county C. E. Union.

At the annual meeting of the Los Angeles Association, to be held in the Lake Avenue church of Pasadena, May 6th, 7th and 8th, the Rev. S. Bristol will speak on "Re-affirmation of Cardinal Doctrines of Religious Belief"; Rev. C. W. Williams on "The Twentieth Century Prayer-meeting"; Rev. G. A. Bailly on "Faith Element in Missions"; Mr. A. K. Nash on "The Family Altar"; President Ferguson on "Advantages of the Small College." The Missionary Church at Home will be considered by Superintendent J. L. Maile of the Home Missionary Society; Among the Children, by Superintendent A. B. Case of the Sunday-school Society; Abroad, by some speaker to be selected. The Twentieth Century Church will be considered on its social, its spiritual and missionary sides by Revs. W. H. Day, F. A. Fields and S. G. Emerson. Rev. T. Hendry and Rev. J. H. Malloys are appointed to lead in a discussion on "A Thousand Souls for Christ—the Opportunity and the Encouragement." There will be an Open Parliament, led by Revs. S. C. Kendall and C. N. Queen.

### Washington Letter.

By I. Learned.

Our very efficient and helpful brother, Dr. J. D. Kingsbury of the New York committee of the C. H. M. S. has been since his entering upon his labors of co-operation with the churches here, the most serviceable Superintendent of Home Missionary work this State has ever had within its bounds. He has been able to take hold of the varied conditions in connection with each church which has sought his counsel and suggestion with the greatest wisdom and even when there has been seeming demoralization and but little apparent expectation of improvement, he has so inspired the church with new courage and confidence that both leaders and followers have taken hold with a purpose which seems to bring life and energy and endeavor such as the church had never before seemed able to show. There have been no offers of larger appropriations, no new promises of aid from outside sources, but an endeavor to awaken the local church and its constituency to the possibilities from within, both spiritual and financial.

In all this Dr. Kingsbury has been eminently successful and has placed the Home Missionary work in Washington on a basis for the new Superintendent such as none of the most optimistic of us could have, one year ago, presumed possible. One church, which for a few months was so discouraged that they cared but little whether they had another pastor or not, and where some said they had the hardest work to secure \$200 during the last year, had come to feel that they now wanted a pastor, and wanted one very badly, and would begin at once an attempt to raise pledges for pastoral support if the minister who was with them for that Sabbath only would assist them. They found that in about five minutes, at the close of the sermon, more than two hundred dollars was pledged, and the finance committee felt assured that another hundred could be had from some of the best supporters of the church not present. The Ladies' Aid Society, after dismissal, came forward and promised fifty dollars, and fifty dollars was certain to come from another source. This was only an illustration of what has been often affirmed that if special effort was made along this line in a tactful way better support could be secured for our pastors and less and less would need to be asked from the Home Missionary Society until full

self-support was reached. The case here was one where there was less financial ability in both church and community than last year, owing to removals, but there was the encouragement of the personal presence in the State of the wise management such as Dr. Kingsbury has given. He is now on the eastern part of the State and will spend but little more time on the west side before introducing Superintendent Scudder, after which himself and Mrs. Kingsbury return East.

The Association of Eastern Washington and Northern Idaho has been in session at Medical Lake, sixteen miles northeasterly from Spokane, and have had a most successful meeting. The church at Priest River, with seventeen members, referred to in our last letter as organized, was received into fellowship by unanimous vote. Yoked with Newport, Wash., about seven miles away, this will make a very attractive field for the right man. The Camas Prairie Congregational church of Grangeville, Idaho, recently organized without any assistance outside of their own number, with twenty-eight members and about twenty others ready to join them when recognized, sent in their statement and petition for fellowship by this Association. A pastorless Presbyterian church of two female resident members and three non-resident, but without male membership, compelled a question of comity which the association thought it wise to consider and so referred the application to a special committee of three with power and instruction to act within ninety days. There is hardly a question as to the favorable result of so just a request.

Our Edgewater church of Seattle is considering the enterprise of parsonage building and since the Trustees have so recommended have appointed a special committee for further investigation. On Easter Sunday this church received nine additions to its membership.

Mrs. Schneider, who has been residing for several years at McMurray, and been of great assistance to that church, now returns to Fremont, and is welcomed back by her former Edgewater church friends. One of the teachers in this Sunday-school has recently presented four new books to its library, his class to have the first reading being the only condition.

Here is an item of news from our Snohomish church. Everybody is delighted with the new pastor, Rev. Charles Leon Mears, as manifested by his spirit and purpose.

Easter Sunday was a very encouraging one to him. The morning attendance was 128 and the evening 265. Twelve persons, including five heads of families, were received by letter and one lady on confession. The church calendar of that day contained a special Easter message from the pastor to his people, in which, in part, he says:

"Our one aim should be to make this church a help, a means of grace, a comfort to all who seek its fellowship. Here it is possible to establish a Christian social-center where love, forgiveness, charity shall reach their highest expression through the continual inspiration of our Savior Jesus Christ. The doors of this church are always open to saint and sinner, rich and poor, to all seeking a better life. The parsonage is always at your service. Please inform us concerning the sick, the neglected, the needy, the strangers in the community. Let us begin this Easter to live Paul's motto, 'One thing I do, forgetting the things that are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.'"

Rev. O. S. Haines was dismissed from his pastorate at Ferndale by a council on April 4th, and goes at once to his new field at Pataha City. A month's stay at Spo-



kanie convinced him that was a better climate for him than this, hence the change. The church at Ferndale owns a nice church and a good parsonage, and they are a kind-hearted people. Mr. Haines has left a multitude of warm friends there.

Our pastor at Valdez, Alaska, writes that the material of their new church has all reached them; that the contract is let for the erection of the structure and work is already begun. Several feet of snow had to be removed, and the foundations were being laid.

Rev. Asa B. Snider, our new Sunday-school missionary for Southeastern Alaska, sails today for Juneau and Douglas, at which latter point he will make his headquarters for a few weeks. Later he will go to the vicinity of Valdez and exploit that section.

Seattle, April 13th.

### Eastern Washington and Northern Idaho Association.

By Iorwerth.

This meeting was held at Medical Lake, April 9-11th. The weather was beautiful, the church and people, as usual, hospitable, and the occasion proved to be helpful and inspiring. The organization resulted in the election of Rev. J. D. Jones, former pastor of Medical Lake church, now at Dayton as Moderator; and Mr. I. S. Daly, Kingston, Idaho, as Secretary, with Missionary J. T. Percival, Spokane, as Assistant Secretary. Words of hearty welcome were expressed by the new pastor of the church, Rev. H. E. Mason, who has already made for himself a warm place in the hearts of the church and community. The Moderator responded felicitously. The opening devotional service was a season of refreshing from on high, the subject being "As Seeing Things Invisible," led by Rev. A. R. Olds. Rev. H. M. Painter of Rosalia preached the associational sermon from Numbers xi:29: "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." The theme, "Prophetic Characteristics," was ably and earnestly treated. "Crises" was the general topic of the association, divided and subdivided in such a manner as to unfold the theme in a most practical and impressive manner. "The Crises of Childhood" was considered as follows: "The Child in the Home," by Rev. F. McConoughy; "The Child in the Sunday-school," by Rev. Samuel Greene; "What to Do for the Boys," by Rev. F. C. Krause; "Decision," by Rev. T. W. Walters; "How to Improve the Y. P. S. C. E.," by Rev. J. D. Jones; "The Crisis of Education," by Rev. G. R. Wallace; "The Crisis of the Threshold of Life," by Rev. H. P. James. "The Crises of Youth," was treated under the heads: "Work Among the Miners," by Rev. J. Edwards; "How to Help Doubters," by Rev. C. R. Gale; "The Temptation of Materialism," by Rev. H. E. Mason and "The Loneliness of Christians," by Rev. W. C. Fowler. The papers and addresses were of a high order. Devotional exercises were conducted by Mr. J. T. Percival, Rev. W. E. Young, Rev. W. B. Doane, Mr. A. Chuinard. Rev. V. W. Roth, Hope, Idaho, was received as a member of the association, and Mr. A. Chuinard, acting pastor of Springdale, was licensed for one year. The new church recently organized at Priest River, Idaho, was received and represented. A new church recently organized at Grangeville, Idaho, with over twenty members, sent an earnest appeal for recognition. In order to avoid violating comity principles the matter was referred to a committee with power to act. On the last evening three addresses were delivered: "Whitman's Destination," by Prof. W. D. Lyman, Whitman College; "Religion an Inspiration," by Rev. Austin Rice; and

"The Supreme Purpose in Religion," by Rev. J. D. Kingsbury, D.D. Among the resolutions passed was one expressing appreciation of the value of Dr. Kingsbury's services in the State; also the following: "We also express our satisfaction with the appointment of Rev. W. W. Scudder, Alameda, Calif., as State Superintendent of the C. H. M. S. He is a man affable in temperament, deep in spirituality, and of rare executive ability, especially fitted to fill the important position to which he is called; and we extend to him a cordial welcome and promise our hearty co-operation." Another resolution was as follows:

"Whereas, The Rev. T. W. Walters, after a service of thirteen years as General Missionary of Eastern Washington, has retired to the regular pastorate, be it

"Resolved, That it is the judgment of this association that it has ever found in him an earnest and efficient worker, that his ardent labors to the accomplishment of the ends and purposes of our denomination are today to us all a blessed remembrance kindling afresh our enthusiasm: that the history of Congregationalism in Eastern Washington and Northern Idaho can never be written without more than a passing reference to him, whose name has already become a household word through this portion of the West, suggestive of purity of life and consecration to the Master.

The reports from the churches, although not indicating special religious interest, gave evidence of progress in all lines of work: A new church building erected at Eureka Flat, Walla Walla county; the Newport church completed; Hope church will soon be ready for dedication; preparations made for a new church at Ritzville; a new church erected at Beulah, Big Bend; many improvements made on the Westminster church, Spokane, and the Cheney and Hillyard churches; a new church dedicated at Wardner; the addition to the churches during the year were quite encouraging. The report on Whitman College and Academy was the most encouraging ever submitted evidencing remarkable progress in every respect. Principal Davis' report of Eells Academy, Colville, was in some respects pathetic. Although this institution has done excellent work and exerted a most salutary influence over the northeastern portion of the State, yet it has not received the financial support which it deserves. The revelation of the sacrifice which Professor Davis and his family have made for the institution was an evidence that the spirit of the early martyrs prevails to the present time. It is hoped that this worthy institution founded to the memory of the heroic and apostolic Cushing Eells, and meeting a pressing need will speedily receive the substantial sympathy and support of individuals and churches, and receive the recognition of the Congregational Education Society which it craves.

### Oregon Letter.

By George H. Himes.

The fifth annual meeting of the Portland Association was held with the First church on the 9th and 10th insts. Twelve churches were represented by nine ministers and twenty-five delegates. Rev. B. S. Winchester was chosen Moderator and Rev. J. J. Staub, Clerk.

The first subject was "Personal Religious Living," Mr. Winchester leading off with the topic, "What, in the Christian Sense, Is a Religious Life?" This was treated in its threefold aspect of "Conduct, or Service to God and Man"; "Worship, the Relation of the Soul to God as Spirit," and "Belief in the Spiritual Power of God, Which Is Not Limited by Time or Space." There was



much that was helpful and inspiring in Mr. Winchester's words.

"Some Hindrances" next came up for consideration. Rev. G. A. Taggart opening with some pertinent remarks on "Popular Literature." He showed that there is a kind of literature that is going into the minds and hearts of the people, filling them to the exclusion of Christ, his work and his life.

Rev. C. F. Clapp followed on "Social Organizations," arguing that the multitudinous lodges, clubs and associations of various kinds are drawing members from the churches. Rev. J. J. Staub then in turn pointed out certain amusements that were harmful to a religious life.

Under the general head of "Some Helps," C. L. Fay discussed the topic of "Religious Exercises for Personal Growth," and G. W. Allen read a strong paper on "Loving Service for Those in Need," showing the false system of philanthropy and emphasizing the true idea of cultivating self-help and self-care in the thriftless and improvident. A general discussion followed, after which a recess was taken until two o'clock.

The subject of the afternoon session was "Corporate Religious Life." Rev. R. M. Jones opened with "An Argument for Church Membership," in which he recounted some of the advantages to be derived from such association. "The Corrective Influence of Church Membership," by Rev. C. E. Philbrook, called attention to the forces for good that are working in the churches. This was followed by a paper on "The Church a Society of Saviors," by Rev. D. B. Gray, who laid stress upon the thought that Christ has bequeathed to the church the conversion of the world. To teach the kingdom of God by a precept and example is the duty of all church members. These should consecrate their lives to purifying the every-day world around them, in business and politics.

Rev. A. W. Ackerman then discussed the topic, "The Church the Body of Christ." His paper was full of sound thought lucidly expressed.

In the evening Rev. D. B. Gray led a short devotional service, after which Rev. J. L. Hershner, of Hood River, preached the associational sermon, taking for his text Luke xxiv: 47—"Beginning at Jerusalem."

The second day was devoted to a discussion of Congregationalism and to the church's missionary enterprises. Rev. M. D. Dunning took the stand that the distinctive feature of Congregationalism lies not in its religious beliefs, for those beliefs are nearly identical with those of one or two other Protestant denominations. "There is no universal Congregational creed," he said, "each church making its own. Herein is seen the chief feature of Congregationalism, the full and complete liberty of the individual church."

D. D. Oliphant touched upon the need of centralization. Rev. C. F. Clapp discussed the question, "Ought Our Benevolent Societies to Be Federated?" He showed that the idea of federation grew out of the need of trenchment.

A general discussion followed the reading of these papers. Rev. Mr. Blackburn of the Baptist church, in a few pointed remarks calling attention to the lack of centralization in the Baptist denomination, and drawing a comparison between the two churches in this respect. Rev. C. E. Cline of the M. E. church then spoke of the preponderance of centralization in the Methodist church.

Rev. F. E. Dell read a paper on "Tools for the Cultivation of Fruits of the Spirit." He said: "A man may be a good man, but a poor worker. It is not enough that we get into the kingdom. We must bring our sheaves with us. Prayer is one of the greatest helps to Chris-

tian fruitage. A careful, intelligent study of the Bible goes with prayer."

The business committee reported that Hood River would be the place for the next annual meeting. The time was changed to the third Tuesday in April, instead of the second Tuesday. Rev. F. E. Dell and Rev. B. S. Winchester were admitted to the association upon presentation of their credentials.

At the afternoon session stirring ten-minute addresses were given on "Our Missionary Enterprises," by Rev. J. J. Staub, Rev. B. S. Winchester, George H. Himes, Rev. D. B. Gray and Rev. R. A. Rowley. These were followed by "The Woman's Hour," the chair being filled by Mrs. L. A. Parker, associational president of the Women's Home and Foreign Missionary Work. Her daughter, Mrs. Lois W. Myers, read a highly interesting paper, written by Mrs. Parker, giving a history of missionary work in Hawaii, and Mrs. B. S. Winchester made an eloquent plea in behalf of more close and personal relationship between individual churches and the missions.

At the evening session the Rev. Edward T. Ford of Tacoma delivered an address that dealt with a vital topic in a way that proved him to be a man of brilliant intellectual power, a keen student of the problems of the hour, and closely in touch with the needs of practical, plain, hard-working humanity. Mr. Ford may be called a new-comer in the West, as he has been in Tacoma only about a year. He hails from Massachusetts, and is certain to make his mark here. One point he emphasized very strongly was, that what is most needed today is not a scholar, or a preacher, so much as a teacher, a sympathetic, comprehending friend and adviser.

Easter was a notable day in the history of the Ashland church. At both services the attendance was unusually large. At the close of the sermon in the morning five new members were received, three by letter and two on confession of faith, with the Lord's Supper following. In the evening a special Easter program was rendered by the choir and Sunday-school, and an offering was made for foreign missions. The repairing of the interior of the church, at a cost of \$200, was completed a little while before Easter, and all bills are paid.

The increased demands for additional room in the Y. M. C. A. building has impelled the directors to make plans to add another story. The expense of this improvement, added to the existing debt, makes a round sum of \$45,000 to raise. A meeting was held a few days ago to see what could be done about it, and as a result \$25,000 was secured before adjournment. Committees have been organized to secure the remainder. The efficient work of the Y. M. C. A. during the last three years will aid largely in securing the desired amount.

The Young Woman's Christian Association, recently organized, has a fine room, a good building at the corner of Fourth and Washington streets, one of the best locations in the city, and it has been cosily furnished, and affords a fine place to carry on a much-needed work. Portland, April 14, 1901.

### Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send, free, by mail, to all who send him their address, a package of Pansy Compound, which is a two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.



## The Home.

Margaret.

BY ELIZABETH WILSON SMITH.

She threw herself on the couch and pressed her fingers over her burning, aching eyeballs. The tears trickled down her face unnoticed, and fell on the pillow. A moan came from the room beyond. She started up suddenly, but lay down again. For days she had watched by her father's bedside, but tonight the doctor had sent her away to rest. The nurse could do all that was necessary. Besides, the father, was unconscious, and now the children needed her more than the father did.

"Mother! mother!" she moaned, "why did you leave me? I need you so much, and now if father goes, too—"

From the church near by came the sound of music. It was the hour of the weekly Endeavor meeting. She could hear the words of the song, distinctly:

"God knows the way, he holds the key,  
He guides us with unerring hand;  
Sometime with tearless eyes we'll see;  
Yes, there, up there, we'll understand."

She could not pray; she could not even think. She could only murmur, "Oh, Father in heaven, help, help!"

Throb, throb, through her temples the heartbeats sent the blood, like a mighty engine, and every throb seemed to say, "Help! help! help!"

Suddenly a voice said, "Come." She opened her eyes to see the room filled with a strange, bright light. Beside her was the most beautiful creature she had ever seen. Unable to refuse, had she been so minded, she arose and went.

They passed out into the moonless starlight, and then, up, up. She asked no questions, for she was afraid. They saw many creatures like the one who was leading her. Many were alone, and they were all going down. Others were leading human creatures, and they were taking the upward course. Many were carrying little children, who seemed perfectly happy and content.

Afar off was a light which multiplied into many, and of various hues, as they journeyed on. Strains of sweetest music floated to them from time to time. As they drew nearer, buildings, beautiful and dazzling with brightness, could be seen. Beautiful streets and green trees, beautiful streams, clear as crystal, little children playing, and flowers everywhere!

The guide stopped on the bank of the first stream and let others pass them while she gazed at the beautiful scene before her, spell-bound.

"Is this heaven?" she whispered, "and is my mother there?"

"Yes, beyond the second stream among those trees is your home. Your mother is there. Shall we go on?"

Oh, the joy of being so near the eternity of rest! No more pain, no more sorrow! Nothing but rest and peace! She recalled what her mother had said. She seemed to hear the words distinctly spoken:

"Margaret, my daughter, while I long for heaven I sorrow to leave my dear ones. I know you well enough to feel that I need not tell you to be true to your trust. I realize how many doubts and discouragements will come to you, darling, as the days go by, and you try to be a companion to your father, and a mother to your brothers and little sister. It will be only as you look up to your heavenly Father for strength that you will be able to fill mother's place."

She had given up a college course, and for three years had bravely carried on the work intrusted to her. It

was only under this last blow of her father's serious illness that she had staggered and had almost given up.

"Look!" said the guide, and she saw a figure coming toward them. It stopped on the other side of the stream. Then Margaret saw it was her mother.

"Oh, mother, mother," she called, "I am so tired. I want to come to you." But the mother smiled and shook her head.

"Think," said the guide, smiling sadly, "of your father and the little children, left with no one to care for them. True, it may be years before release is again offered you. Will you willingly return to earth and take up your burdens, or will you cross the river and remain here? For if you once pass over you can not return!"

She looked at her mother. A beautiful smile rested on her face, as though she trusted her daughter to do right. A deep peace fell on Margaret as she gazed on her mother's radiant countenance.

"Take me back," she said to the guide, "I cannot leave them to suffer alone." So down—down—down, they came. Once she looked back. Her mother still stood there smiling, and then passed out of sight.

The first faint streaks of dawn were showing when she awoke. She arose and went into the sick room. Her father lay peacefully sleeping.

"The doctor has just gone," the nurse told her, "the crisis is passed, and your father will live."

One day, weeks afterward, when he was almost well, and she was sitting beside him, he said, "Margaret, my child, you are growing more like your mother every day. I do not see how you stood the strain all through that trying time."

It was then she told him her dream, and the strength she had gained from it. He stroked her bright hair and his eyes filled with tears as he said, "It seems to me like a vision, my dear."—Herald and Presbyterian.

### Chinese Proverbs.

The proverbs of a nation afford a good index of its character. With a history longer than that of any other existing nation, the literature of China is rich in ancient saws and maxims, and a few of them may be seasonably cited as indicative of the mental and moral temperament of the people.

"A wise man adapts himself to circumstances, as water shapes itself into the vessel that contains it."

"The error of one moment becomes the sorrow of a whole lifetime."

"The gem cannot be polished without friction, nor the man perfected without trials."

"A wise man forgets old grudges."

"Riches come better after poverty than poverty after riches."

"A bird can roost but on one branch."

"A horse can drink no more than its fill from the river" (enough is as good as a feast).

"The gods cannot help a man who loses opportunities."

"Dig a well before you are thirsty" (be prepared against contingencies).

"You cannot strip two skins off one cow."

"He who wishes to rise in the world should veil his ambition with the forms of humility."—The Philadelphia Methodist.

The astonishing cheapness of human life in India may be seen from the almost incredible statement that, as one result of the famine, truckloads of children have been sold in the Hyderabad market at sixpence and fourpence a head.—New York Advocate.



## Our Boys and Girls.

### Tom's Mistake.

On the station platform two men stood waiting for their train. Another man, with a pick and shovel on his shoulder, was passing on his way to work.

He was not more than fifty or fifty-five years old, but his gait was stiff and labored, and there was a pronounced stoop in the figure. His overalls, once brown, were lime-bleached and faded to a soft "old rose," and bagged dejectedly at the knees. The face under the weather-beaten cap was stolid and listless.

As he slumped along in his heavy cowhide boots, he apparently embodied that most persistent and most pathetic figure which mediaeval Europe called the serf, and more modern Europe calls the peasant, and the census enumerator of free America today sets down as "unskilled labor."

As he crossed the track the elder of the two men on the platform pointed him out to his companion.

"That man and I," he said, "were schoolmates. He was not dull at his books, and ought to have made a better condition for himself in life."

"What's the matter with him? Does he drink?" asked the younger man.

"No. Nothing of that kind has hindered him. When he was about fifteen years old, he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school and took the job. He was proud of his size and strength, and this offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do that required no skill—no technical skill, only muscle used under an overseer's direction, and he kept at it.

"I remember Judge Haines, one of the school committee, met Tom—his name is Tom Mahan—and said to him: 'My boy, you are making a mistake and doing a foolish thing. If you must work, why don't you learn a trade?'

"I'd have to give my time for three or four years for nothing. What would be the use of that? I'm as strong as a man, and I'm getting a man's wages now," said Tom.

"Strong?" said the judge. "Are you as strong as one of my horses? They work for their keep, but I have to pay the man that drives them thirty dollars a month besides his keep; and the man who shoes them gets three dollars a day. If strength counts for so much, I wonder the horses don't strike and look for a job laying brick or carpentering."

"But Tom thought the judge was only joking with him. He couldn't see why he should give his time to learn a trade or some profitable business and work for nothing, as he said, when he could work for wages, and so he went his own way."

"There are thousands like him," said the other man. "They never learn to do any special kind of business, and never seem to realize that the reason the trained blacksmith or the skilled carpenter or the salesman gets higher wages than they do is because he has given time to learning to use his head, as well as his feet and hands."

"If boys would only keep the important fact in mind, that muscle—mere physical strength—is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it or a horse, there would be fewer men to be classed as 'unskilled labor.'"—Youth's Companion.

### A Grain of Sand.

"Mother! mother! there's something in my eye; please take it out, quick!" Flossie came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen and the tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arms around the child.

"I don't know; it's an awful big thing; the wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please do get it out. It makes me so uncomfortable."

The mother looked again, then she bathed the hurt eye with warm water and told Flossie to keep it closed for a time, but the poor eye did not get any better. Something was in it; something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother, after trying everything that she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her lace in the light as he kept her eyelid open.

"Ah!" said the doctor, and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother; "I don't see anything."

"I don't, either," said Flossy, "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see, unless you know where to look for it."

Some days after, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor—nothing pleased her.

"Please don't, Flossy," said her mother, over and over again. "You make me very uncomfortable. If you don't stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened and she came to her mother and put a little soft kiss on her cheek.

"I'm like that little grain of sand, mother; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, mother; I love you truly, and I would not hurt you as that sand did me for anything. The sand couldn't help itself, but I can and I will, right away."—Our Boys and Girls.

### Every-Day Love.

A group of little girls were telling of the love each felt for her mother; and, as the testimony went on the strength of the statements grew. Finally, one said positively, "I love my mother so much I would die for her." The impressiveness of this declaration subdued the circle. The climax had been reached. A wholesome turn was given the situation by the quiet observation of a lady sitting near, "It seems very strange to me that a little girl who loves her mother enough to die for her doesn't love her enough to wash the dishes for her." We who are older and know better require just such homely reminders to bring us back from our theories to our conditions. The love that is to "the level of every day's most common needs" is the only genuine kind.—Congregationalist.



**PUT IN YOUR BIBLE.**

Here is a handy table furnished by the "Christian World," which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's-breadth is equal to three and five-eighths inches.

A finger's-breadth is equal to an inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.

**ALWAYS PLEASANT.**

A colored girl said to her employer one day, "Miss Martha, I am afraid of that young lady."

"What young lady?" said Miss Martha.

"Miss Carrie, the young lady what stays here."

"Well, why are you afraid of her?"

"'Cause I never hear her say anything but something pleasant about people."

"Well, I'm sure I think that is very nice in her, and nothing to complain of, or to be afraid of, either."

"No'm, only I was just a thinking I never see anybody before that way, and maybe she was not all right."

"I will tell you," said Miss Martha; "she told me once that her father had often told her when she was a little girl if she could not say anything good about anybody, not to say anything at all, and I think she is trying to do as her father said. Oh! if we could all only follow this rule, how much happier the world would be."

"Would that we had more such fathers and daughters," remarks the Christian Observer.

**A MISSIONARY'S DEATH-BED.**

It was Hudson Taylor who writes: "Three days later I was watching at the bedside of my dear wife. At four o'clock in the morning the day

dawned, and unmistakably I saw the shadow of death upon her face. She awoke rejoicing in the Lord and gave me a bright smile.

"I said, 'My darling, do you know that you are dying?'"

"She answered with a look of surprise. 'Can it be so? I feel no pain, only very weary.'"

"'Yes,' I answered, 'you are dying; you will soon be with Jesus.'"

"My precious wife thought of my being left alone at this time of trial. She said, 'I am so sorry,' and then paused as if half correcting herself for venturing to feel sorry.

"'You are not sorry to go to Jesus?' I responded.

"'Never shall I forget the smile she gave me, as looking right into my eyes she said: 'Oh, no! It is not that. You know, dearest, that for ten years there has not been a cloud between my soul and my Savior. I cannot be sorry to go to him. But I grieve to leave you alone at this time. Perhaps I ought not to be sorry, though, for he will be with you and supply all your need.'"

"And on that day she slept in Jesus."

**ANGER.**

A storm of passion will disorder one's nervous system about as soon as a thunder-storm the wires of a telegraphic line. A few such storms will destroy it altogether.

You will die soon enough without calling in anger to help you off the stage. The Christian should not allow the devil to kindle the fire of anger in his soul.

Suppose the basement of the house in which you live takes fire, you soon extinguish the flames, and thank God the fire is out. But on going up into the apartments above you find the walls and ceiling dingy, and the room offensive with the odor of smoke.

Many a soul-house is in bad condition today because of the fire of anger that recently burned there. Let love reign in your soul, and the demon of anger will find no place.

To go to God in prayer, asking guidance as to the path of duty and strength for the performance of duty, is the privilege of every Christian believer. But to go to God in prayer, calling on him for help in carrying out one's own plans of life, is not a prerogative of a Christian believer. We have a right to go to God as his servants; we are not authorized to call on God as though he were our servant—Selected.

**Easter Hymn.**

"The Lord is risen, indeed!"  
And are the tidings true?  
Yes, they beheld the Savior bleed,  
And saw him living, too.

"The Lord is risen, indeed!"  
He lives to die no more;  
He lives, the sinners' cause to plead,  
Whose curse and shame he bore.

Then wake your golden lyres,  
And strike each cheerful chord;  
Join, all ye bright celestial choirs!  
To sing our risen Lord.

**CULLINGS.**

The sense of the Lord's Prayer is as large as its body is little.—Arch-deacon King.

The love of Christ is the conducting medium to the love of all mankind.—Jowett.

We, who are God's tillage, must make no bargain with his plow-share and withhold no acre from the operation of his Spirit.—Meyer.

The end of the law is Christ; law and prophecy are from the word; and things which began from the word cease in the word.—St. Ambrose.

Do not go out in search of crucifixions; but when God permits them to reach you without your having sought them they need never pass without your deriving profit from them.—[Fenelon.

To follow Christ is like walking on a path which the Savior's precious footsteps have trodden into smoothness and lighted with the lamp of his Spirit.—Caroline Fry.

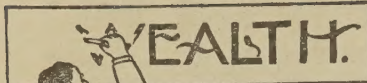
"Love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments; Christ's one secret of the Christian life.—Phillips Brooks.

O God, if thou do not keep us as well in our sunshine as in our storm, we are sure to perish. As in all time of our tribulation, so in all time of our wealth, good Lord, deliver us!—Bishop Hall.

When we would know how to pray we, like the first disciples, think that if any one can tell us Jesus can. He is the Teacher of prayer; that is his business. Now he is ascended, his disciples are always learning to pray and he is always teaching.—Stanford.

It is with man's soul as it was with nature; the beginning of creation is—light. Till the eye has a vision the whole members are in bonds. Divine moment when over the tempest-tossed soul, as once over the world-weltering chaos, it is spoken: "Let there be light."—Carlyle.





If they only could, many rich men would erase the W in wealth and write H in its place, and so change wealth into health. It's the saddest thing about riches that in acquiring them men often ruin their health and at their prime are doomed to live "perked up in a glistering grief and wear a golden sorrow."

The trouble is generally with the stomach. In the rush for riches there's been no time for regularity, no consideration of right food. The stomach and other organs of digestion and nutrition become diseased and then begins the bitter and varied sufferings of the man with "stomach trouble."

Yet this condition can be cured. The stomach and other organs of digestion and nutrition, can be restored to a normal condition of sound health. Thousands testify that Dr. Pierce's Golden Medical Discovery, strengthens the stomach, nourishes the nerves and purifies the blood, that it breaks the bonds of the dyspeptic, and makes him a healthy, happy man. No alcohol whisky or other intoxicant is contained in "Golden Medical Discovery."

"I was a sufferer from what the doctors called indigestion, but after trying several eminent physicians failed to get a cure," writes Mr. Frank Mericle, P. O. Box 473, Independence, Jackson Co., Mo. "Some of my symptoms were soreness in pit of stomach, fullness, tired feeling, constipation; some times soreness would extend to bowels. Some one recommended me to take Dr. Pierce's Golden Medical Discovery, which I did, and after taking only a few bottles of 'Discovery' and your 'Pleasant Pellets' can say I derived more benefit from them than from any other medicine I ever tried. I began to gain in flesh from the start. Have recommended it to others and will continue to do so."

Dr. Pierce's Pleasant Pellets do not become a necessity to the system they have relieved of accumulations and obstructions.

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#### PRINCIPLE.

Mrs. Elise P. Drexler, a widow, left with many millions at her disposal, has notified her tenants that no liquors can be sold on her premises. All who are engaged in that business must vacate at once.

She says: "I know I can get bigger rents from liquor-dealers than from any other class of tenants." But from a deep-rooted, honest conviction that the traffic is wrong, she is very firm in her decision. She writes to one of her tenants: "I am in earnest in the matter and unchangeable. I hold the kindest feeling toward you, but do not care to have any wines or any intoxicating liquors sold, directly or indirectly, in any of my buildings."

#### DID IT TO THANK GOD.

A missionary, who was preaching the gospel in the far-away island of Singapore, was pleased and surprised one day to find his little church all freshly white-washed.

"Who did it?" he asked, and a new Chinese convert said:

"I did it to thank God."

Surely, this was a good way to thank God. I wonder if we could not sometimes thank God by doing something to make his house more beautiful.

The sage alone can recognize a sage. He who deals in cotton twists can alone tell of what number and quality a particular twist is made.—Ramakrishna.

#### For Nervous Women.

##### Horsford's Acid Phosphate.

DR. J. B. ALEXANDER, Charlotte, N.C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

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He is already half false who speculates on truth and does not do it. Truth is given, not to be contemplated, but to be done. Life is an action, not a thought, and the penalty paid by him who speculates on truth is that by degrees the very truth he holds becomes to him a falsehood.—Robertson.

When you have been sitting in a well-lighted room, and are suddenly called into the outer darkness, how black it seems; and thus, when a man has dwelt in communion with God, sin becomes exceedingly sinful, and the darkness in which the world lieth appears like tenfold night.—Spurgeon.

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